Winona Echoes

Inspiring Messages By Speakers at the Winona Lake Bible Conference

1947

Zondervan Publishing House Grand Rapids, Michigan

WINONA ECHOES
1947

Inspiring Messages by Speakers at the Fifty-third Annual Winona Lake Bible Conference Winona Lake, Indiana

J. PALMER MUNTZ, D.D., *Director*

ZONDERVAN PUBLISHING HOUSE
GRAND RAPIDS, MICHIGAN

WINONA ECHOES
Copyright 1948 by
Zondervan Publishing House
Grand Rapids, Michigan

CONTENTS

I. Christianity and the Jew 7
Dr. Hyman J. Appelman

II. Ways to Escape — Psalm 142 18
Dr. Carl Armerding

III. Beauty for Ashes 30
Dr. William Ward Ayer

IV. The Two Greatest Revelations of the Scriptures 42
Dr. Roy L. Brown

V. Satisfaction Guaranteed 56
Gil Dodds

VI. Power from Above 63
Dr. Howard W. Ferrin

VII. Avenger and Adversaries 71
Dr. Vance Havner

VIII. The Meaning of God 82
Dr. J. A. Huffman

IX. Who Is the Son? 87
Dr. Z. T. Johnson

X. The Conquest of the Air 96
Rev. Clarence Jones

XI. What Have I Done? 108
Dr. Robert G. Lee

XII. Why Christ Must Return 129
Col. F. J. Miles

Christianity and the Jew

By DR. HYMAN J. APPELMAN

Nationally Known Evangelist, and President, American Association for Jewish Evangelism

Text . . . To the Jew first . . .

A text like this needs no introduction. It speaks for itself on one of the greatest themes that can come before mankind. This text is epochal. It deals with the two greatest facts in history: the Jew and Christianity. It is timely because never has the Church of Jesus Christ been so interested in its Jewish brethren as now. It is significant, coming at a period of time when the Jews are facing the third greatest crisis in their history. It is noble, marked by sanity and brotherly love, bringing the true spirit of Christ. It is providential because it will help to focus the kindly feeling now rising throughout Christendom toward Israel.

The Church is making provision for the salvation of the Japanese, for the people of China, of India, of Africa, of South America, of the islands of the sea. Is it not high time that we were beginning to pay a debt that reaches back across the ages to the times of our Lord and Saviour, when He gave His great commission to a few Jewish apostles and evangelists, "Go ye therefore, and make disciples of all nations"? From whom did you receive this good news of Christ? From a Gentile preacher? Yes. But from whom did he receive the good news? From another Gentile preacher? But from whom did he receive it? From another Gentile preacher? As we trace it back, back, back through generation after generation to the time of the New Testament, we find that these Jewish apostles or evangelists "went everywhere preaching the word," that it was from them that the Gentiles received the good news.

Rabbi Shanfarber of the city of Chicago recently said, "We Jews have given religion to the world, but we have little ourselves. We gave God to the world, yet we have little of God in our hearts. The Jews are not studying their Bible — other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with the preaching of agnostic atheism, materialism and Christian Science."

No races of men have ever been so intimately related and associated together through all the ages as the Christian nations and the Jews. Yet no two ideologies could possibly be further apart. They live, as it were, in two distinct and separate social and religious hemispheres of the same world. The Jew has purposely swung completely away from Christianity, and Christianity has shamelessly swung away from the Jew. The Christian nations have robbed, plundered, hated, hunted, slaughtered the Jew in the name of religion through all these centuries. Who can really condemn the Jew for his contempt, seemingly, for Christianity? The Christian nations have treated him no better than Nineveh, than Babylon, than Syria, than Persia, than Greece, than Rome, than Turkey, than Spain, than Russia have treated him. Even in our most cultured Christian communities we find this spirit of bigotry, hatred and intolerance manifesting itself. In Louisville, Kentucky, a short time ago a Jewish child came into her father's store weeping bitterly. The father asked her what the trouble was, and she told him how the children of Christian parents had called her a "Christ-killer." The father had his storm of rage—and who can blame him?

He was a Jew who declared in the ages of the Church, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11:25-27). "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall

call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:12-15)

God has made no distinction between the Jew and the Gentile. Christ made no distinction between the Jew and the Gentile. The Holy Spirit made no distinction between the Jew and Gentile. Who, then, made the distinction? Who makes the distinction today? Both Jew and Gentile are responsible – the Jew for his contempt for Christianity, and the Christian for his contempt for the Jew.

The Jewish nation launched forth Christianity under a heaven-born mission and gave her the machinery and the power for her conquest of the world for Christ. The Jews gave Christianity its entire background. They gave it its spirit. They gave it its enthusiasm. They gave it its zeal. They gave it its faith. They gave it its courage. Christianity drew its heart's blood out of Jewish veins. It is the very child of Jewish parentage. The whole plan of God for the redemption of the world through Christ is stamped in Jewish thought, molded amid Jewish environment, sanctified by Jewish sacrifices, played upon the stage of Jewish history, and by Jewish actors.

The Jews were God's chosen people to bring Christ into the world. In the providence of God they became His chosen people to preach Christ to the world. For eighteen hundred years before the coming of Christ they were heralding the Messiah of God to the world. He was Moses' "Rock and Shield." He was Joshua's "Captain of the Lord's Host." He was Samuel's "Staff of Israel." He was David's "Anointed." He was Isaiah's "Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." He was Daniel's "Messiah." He was Zachariah's "Fountain." He was Haggai's "Desire of All Nations." He was Malachi's "Messenger." All of these prophecies were given, by holy men of Israel in anticipation of His coming. After the Christ came into

the world, He was Matthew's "Christ, Emmanuel, Governor." He was Mark's "Holy One of God." He was Luke's "Judge and Consoler." He was John's "Bread of Life, Lamb of God, King of Kings, Lord of Lords, Alpha and Omega." He was Paul's "High Priest, Mediator, Author and Finisher of Our Faith." He was James' "Lawgiver." He was Peter's "Bishop and Advocate."

When Christ was ready to enter into His ministry, he chose twelve Jews to be His disciples. Their mission was limited to the House of Israel. He chose seventy other Israelites and sent them out to prepare the way for Him. Through their work among men, under the special direction and oversight of their Master, these crude fishermen from Galilee were being trained for the larger task that was laid before them. They were in the school of missions, learning from Jesus Christ how to preach the Gospel of the kingdom of God among men. They learned many great lessons, but none greater than that Jesus Christ was the Son of the living God, and that He came to seek and to save that which was lost. It may seem to us that they learned the lesson of world-wide missions rather slowly, yet when we remember that the entire plan of God was in direct conflict with the race prejudices and traditions, we almost marvel that they ever learned the lesson at all. Then came the third and final step, even the world-wide commission, again given to the Jews first. They would have staggered before the Great Commission, "Go into all the world and preach the gospel to the whole creation," had not the authority of Jesus Christ furnished one pillar, and the personal presence and leadership of Jesus Christ furnished the other pillar in the Commission, one on either side, to uphold it and to insure ultimate success. Jerusalem was the dynamo from which was to go forth the message which was to electrify the nations. The Jews were the mouthpieces of the Lord Jesus Christ.

There are four great milestones in the Great Commission, four mighty strides to be made by the Church toward the conquest of the world for Christ. Jerusalem was the point of departure. There are a great many reasons why the Gospel should have its beginning in Jerusalem. It had been the great

city where God's Word had been reverenced for a thousand years. It was in Jerusalem where the Temple of God stood. It was in Jerusalem that the heartbeat of Jehovah had been felt in compassion for the world. It was here that Christ was crucified, where He was buried, where He arose from the grave. It was in Jerusalem that Christ took His ascension back to the bosom of the Father. It was in Jerusalem that the Holy Spirit came upon the apostles and qualified and equipped them with power to proclaim the Gospel of Christ to the children of men.

The apostles took the second step in the Great Commission: "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles" (Acts 8:1). "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4).

The apostles took the third step in the Great Commission when "Philip went down to the city of Samaria, and preached Christ unto them" (Acts 8:5). This was a long stride toward the goal, for who had ever dreamed that Jews should ever preach the good news of salvation to the Samaritan people? But it came in logical sequence. The Samaritans were cousins of these Jewish evangelists. They accepted the largest portion of the Old Testament. They were children of Abraham. They were rooted and grounded in the promises of the coming of Christ. The Jews had no dealings with the Samaritans socially or commercially. When Christ came, He shared His glorious ministry with them. His great sermon on the Messiah was preached to a lone Samaritan woman at the old well at Sychar.

Later, under the splendid leadership of Saul of Tarsus, the Jewish evangelists entered the last great lap in the line of march as set forth by Christ, "unto the uttermost part of the earth," and this is the task that we are to carry on. Paul received his marching orders from Christ Himself. "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." The Jews may turn away from Christ, but Christ still clings to them.

The first twelve chapters of the book of Acts cover the first three steps in the Great Commission – Jerusalem, Judaea, Samaria. The last sixteen chapters relate the thrilling story, the beginning of which was in the last step of the Great Commission. The first twelve chapters cover home missions; the last sixteen chapters concern foreign missions. The first twelve chapters are distinctively Jewish; the last sixteen chapters are distinctively Gentile. Paul could say with great joy at the end of his life of missionary labors: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The enormous sacrifices of devout Jews for the cause of Christianity in the world reach back to the time when the Master called to the fishermen of Galilee, "Follow me," and they "left all" to follow Him.

Christ warned them of the cost again and again in no uncertain words. What was their earthly reward for preaching the Gospel of love and salvation to the world? Every warning of Christ in regard to the cost of preaching the Gospel was absolutely fulfilled. The Master simply gave them an inventory of the thousands of tribulations that would come upon them, and not one item was omitted by the paymaster – the world. They were hated. They were delivered up to councils. They were beaten in the synagogues. They were led before kings and priests. Those who actually put them to death thought they were doing God service. They were disowned by friends and families.

Simon Peter was crucified head downward in the city of Rome. Andrew was crucified on St. Andrew's cross. James the Elder was beheaded in Jerusalem by Herod. John was banished to the Isle of Patmos in the eastern Mediterranean Sea. James the Less was crucified in Egypt, or was thrown from a high pinnacle. Jude was martyred in Persia. Philip suffered martyrdom in Phrygia. Bartholomew was flayed to death. Matthew suffered martyrdom in Ethiopia. Thomas was shot to death by arrows while at prayer. Simon the Zealot was crucified. Judas committed suicide.

In Luke's historic narrative of the Acts of the Apostles, and through the epistles to the churches, we can see something of the fearful cost of preaching Christ to the world. These all were Jews without a single exception. For a Jew then and now, witnessing for Christ meant, and means still, the sacrifice of the things that are most precious in the world – home, friends, even life. Every Jewish evangelist and apostle was ground to pieces between the upper and lower millstones of the world's hatred and contempt. The way is not smoother for the Jewish evangelist and disciple today. Let a Jew accept Jesus Christ and he is immediately disowned by family and friends, distrusted by Gentiles, and boycotted by the world. Christianity is made too cheap for some of us today. We give up nothing to obtain it. We sacrifice nothing for it. We undergo no hardships to propagate it to the world. If it should cost us a hundredth part of what it cost the early disciples, there are a good many million of us who now claim to be followers of Christ who would turn our faces away and reject Him. If it cost the preachers of this Christian land a thousandth part of what it cost the Jewish evangelists who first proclaimed Christ to the world, several thousand of us would find that our health would not permit us to remain in the ministry.

The commission which the Jews received from our Lord Jesus Christ became our commission when we heard and obeyed the message that was so faithfully proclaimed to the world by these Jewish apostles and evangelists. The commission which bade them "Go ye into all the world, and preach the gospel to the whole creation" has become our divine marching orders. The obligation is just as binding upon us today as it was upon them nineteen hundred years ago. Neither age nor transmission from one race to another has in the slightest dulled the edge of the sword of the Spirit. How faithfully have we obeyed this commission? The lines of march may be reversed, but the message remains unchanged. Neither age, nor progress, nor civilization, nor conditions of men has taken away an iota of our responsibility. We stand at the end of the road today, at the last milestone of the commission of our Lord. It may be the providence

of God that we are to begin in this our day to take the reverse steps in the Great Commission and preach it backward to the point of beginning – the uttermost parts of the earth, then to Samaria, then over all Judaea, and at last in Jerusalem. Did Christianity's obligations cease when the people of Jerusalem, and Judaea, and Samaria were scattered among the nations of the earth? We are preaching Christ in Jerusalem when we are preaching to the people of Jerusalem wherever they may be found today.

The history of the Church throughout these past centuries may be written in the heartbeat of missions. Nothing else was worth writing during the history of the Church during the first century. Nothing else is worth writing now. If the Church is not reaching out to the ends of the earth to lift all races of men, then she has nothing to write. Each age and generation has witnessed some great missionary achievement of the church, as Spirit-filled men caught the vision of world-wide evangelization for Christ. Standing prominently in the forefront of the Church's advance, like a captain before his host, leading them on to victory, may be seen a score of great missionary leaders, worthy successors of Paul, and Silas, and Philip, and Barnabas. Where, however, is the great missionary leader who has gone forth during the past eighteen centuries to the "lost sheep of the house of Israel"? We look in vain for him. We look in vain for his message. We have sent forth missionaries by the scores to the dark continent of Africa. All Christendom rejoices in the bountiful harvest that has been gathered in. We have sent forth missionaries by the scores to China and Japan. We have watched the light break in these darkened lands. We have sent forth missionaries to India, to Korea, to Tibet, to Manchuria, to Madagascar, to Turkey, to Armenia, to Arabia, to Cuba, to Puerto Rico, to the Philippines, to South America, to the islands of the seas, everywhere that humanity is found today. How little Gospel, however, there is for the Jew!

Some would say, "The Jew does not want the Gospel!" Fully ninety per cent of the Jews of the world are as ignorant of Christianity as are the Mohammedans, possessing nothing but

traditional history concerning Jesus Christ, and that warped and distorted in justification of His crucifixion. How do they know whether or not they desire Christianity? The Christ of history and the Christ of Jewish tradition are two different characters. If the Jews could know Christ as He actually lived, and talked, and suffered, the knowledge would completely change their viewpoint. Possibly they do not desire Christianity. Neither do the Mohammedans; neither do the people of India; neither do the people of China. It is only as we reach the devotees of these heathen religions, and acquaint them with the beauty, the peace and the holiness of Christ, that Christianity becomes desirable to them.

Some will say, "But the Jew will not hear the Gospel." But he will hear it if it is preached in love. I heard it. I am a Jew. I have seen scores of others hear it in many revivals. He is hearing and obeying it today in many quarters of the globe where Christians possess a sufficient measure of the love of Christ to preach it to him. The Jewish mind and heart are in a more receptive state today than at any time since the days of the apostles. They are slowly yielding to the Gospel message, and with the united effort, and faith, and prayer, and giving of Christendom, Paul's prayer that Israel might be saved will some day be answered.

It is my firm conviction that if Christianity would give itself in the fullest possible measure of love, and prayer, and consecration, and giving to the preaching of the Gospel of Christ to the Jews for ten years, with the same devotion that we are preaching the Gospel to the heathen races in pagan lands, there is no field in all the world that would yield such glorious results. The history of the Church for the past nineteen hundred years is sufficient verification of the loyalty and the zeal of the Hebrews when once they accept Christ as their Lord and Saviour. A hundred thousand Christianized Jews could shake the world for Christ again just as they shook it with their message in the beginning. The Church is neglecting her greatest and most powerful asset in the evangelization of the world for Christ: the Jews.

Even though the Jews were the most undeserving race of men in the world—and they are not—we are the most ungrateful. The Jew has done more to build Christianity upon her firm basis in the world than all other races of men combined. Were the Gospel of Christ human and not divine, the blessings which it has brought to the world would be sufficient ground to make all nations debtors to the Jews. Frederick the Great once demanded of his chancellor proof of the truth of Christianity, and the statesman replied, "The Jew, the Jew!" Yes, amid all the disruption and rending of empires, the sway of principalities, and the overthrow of dynasties, the Jew has retained his identity. He is the most interesting man in all the world today, because he has the greatest history of any man in the world. Through man's inhumanity to man he has been kept from living in his beloved city. Yet no power on earth has been sufficient to keep him from praying for his beloved city. One of the great proofs that there is a God, omnipotent and powerful, ruling the world, and making the nations of the earth to praise His Name, is the ever-present hand of God in Jewish history.

It may be said, with no little pride, that the United States of America is the only nation in the world that has not mistreated the Jew. We here in America are the recipients of the highest legacy ever bequeathed by one nation to another. All that we possess today in the realm of revealed religion has come through Jewish channels. The Jew gave us the Bible. He gave us the doctrines of the fatherhood of God and the Messiahship of Christ. Then he gave us the proof for them. The Jew has never poured the riches of his legacy into any nation without blessing it, and wherever Christ and the Bible are not found, there you find darkness, and fear, and pitiable misery.

The fullness of the blessing promised to Abraham came when "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16-17). Recognizing, therefore, our unbounded debt to the Jew for the blessings that are the common heritage of all

men today, let us take stock, let us take inventory, of his gifts to the world. Then, as honorable Christian men and women, let us pay tribute to whom tribute is due, honor to whom honor is due, thanksgiving to whom thanksgiving is due. Let us pay at least part of our debt to this twentieth-century-apostolic-New Testament-Holy-Spirit-inspired crusade for Christ in the souls of the lost sheep of Israel. God give us all the grace for that transcending, tremendous, triumphant work!

Ways to Escape — Psalm 142

By DR. CARL ARMERDING

Outstanding Expository Bible Teacher and Conference Speaker, Dallas, Texas

I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication. I poured out my complaint before him; I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou are my refuge and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name; the righteous shall compass me about; for thou shalt deal bountifully with me. (Ps. 142).

I am sure that if you have read the Psalms with any measure of attention, you have been amazed, as I have been many times, at the versatility of the Psalmist. If he wrote the First Psalm, you will agree with me that he must have been a great preacher, for nobody but a great preacher could give us a sermon such as we have in that First Psalm. In the Second Psalm we see him as a prophet. Turning to the Third Psalm, we see him, according to the title of that Psalm, as a sorrowing parent.

But in Psalm 142, we find him going through very sorrowful experiences, and no doubt that is one of the reasons why the

Psalms are so precious to many of us. We like to read them because we find in them that which gives expression to our own feelings.

This Psalm is a "Maschil of David." "Maschil" is a word which means "instruction," and what a teacher the Psalmist could be after having passed through these experiences! Only a man thus taught can teach others.

How glad we are when we turn to a Psalm like this to find just how this man went through the experiences which he records. We learn also from the title of the Psalm that it was a prayer which he prayed when he was in a cave. Now, which cave this refers to I do not know. Whether it refers to the cave of Adullum or to some other in which he may have taken refuge, I do not know. If it was the cave of Adullum, we know that in that cave there were hundreds of others with him, about four hundred men, in fact. Those who were in distress and in debt and discontented gathered themselves to him there. But one may be surrounded by hundreds and even thousands of people and still be a very lonely soul. Those of us who move around a great deal, know that from experience. Sometimes we are in large hotels where there are hundreds of people, and yet one may be very lonely in his own little cave, for that is what some of the rooms look like when you get into them. But, anyhow, we thank God that in His grace and providence he caused this man to put down these experiences for us.

Now, there is one thing I think we Christians should learn from experience: to go direct to God in our trials. We sometimes criticize those who put others between themselves and the Lord. Some even put some of the saints between themselves and the Lord. But very often we who claim to be free from such things put a man between ourselves and the Lord.

I remember a very abrupt remark by a preacher who used to come to preach in the city where I was born and where I lived a while. Somebody said to him one day, "Brother So-and-so, will you pray for me?" He turned to him and said, "What's the matter? Are you too lazy to pray for yourself?" It struck me as a very harsh and abrupt answer, but it made me think. I thought,

Of course, one can pray for himself. You don't need any intermediary except the Lord Jesus. You will notice in the opening verse of the Psalm that the Psalmist doesn't say, "I went around and told all of my brethren down here in the dark cave of Adullum about my trouble," but he said, "I cried unto the Lord with my voice . . . I poured out my complaint before him." It was *unto Him* and *before Him* that the Psalmist went with his troubles, you see. There is something direct about that, isn't there?

I had an object lesson along these lines when I was quite a young boy. The radio was just beginning to come into use. In those days one could not buy a set as you can now, but one could purchase a blue print and then collect the materials and finally rig up a little set which I did. My set didn't look very pretty when it was finished. My folks were not rich, so I had to get materials where I could. And then the day came for me to use it, and I called all the family upstairs to listen to it. I adjusted the headphones, threw in the switch and started to adjust the tuning coil, the condensers, and one thing and another, but nothing happened. I was so disappointed that I burst into tears and ran out of the room. My father came after me and said, "Son, do you remember that coil of wire down in the basement?" And I said, "Yes," He said. "You go down and get that." While I was getting that wire, my father looked over the blueprint with his trained eye and by the time I got back up he had a good many things pulled apart. It looked to me as though he had broken the set to pieces. Then he began putting in pieces of new wire. Where I had five or six pieces he put in one piece, and after he had it all rigged up, he said to me, "Now try it." This time I was a great deal more humble than before. I put the headphones on again; threw in the switch, and sure enough, the signals were coming in. We did not hear the human voice over the air in those days; we heard merely the telegraphic signals. I had learned the Morse code. A message from some ship at sea was being broadcast, and it was great! I said to my father, "What was the matter with this thing. Why didn't it work before?" "Well," he said "I guess you had a loose connection. You know,

with all those different pieces of wire, you might have had a loose connection somewhere." Then he added, "You know, son, that's a good thing to remember in your spiritual life. Even the best preacher you ever knew might be a loose connection. Remember, son, you've got the privilege of going direct to God. You've got a direct wire." Did you ever think about that? We have a direct wire to heaven, beloved. " I cried *unto the Lord* . . . I shewed *before him* my complaint."

In this Psalm we have three complaints, as I see it, and three ways out of them, and I think that as I speak of them you will perhaps realize as I realized some time back, that this Psalm talks about things that we experience in these days.

You will notice that in the third verse he tells us about his first trouble. He says his spirit was overwhelmed within him. I never read this verse without thinking of the man that Mel Trotter used to talk about who was so far down that he had to reach up to touch bottom. That is quite far down, isn't it? And when you stop to consider that the spirit of man is the highest part of him, if that is overwhelmed, he must be down indeed. The Bible teaches us that as human beings we consist of spirit, soul and body. I know there are those who disagree with that, but I am what is known as a trichotomist. I believe that we consist of three parts: spirit, soul and body. To me that is one of the evidences of the divine creation stamped upon me.

I remember how years ago, in my student days, I was looking at some ancient rocks and I came across the fossil of a little creature called a trilobite. I kept looking at this little trilobite with my magnifying glass until at last I burst into laughter and my professor said to me, "Armerding, what is so funny about that?" I said, "Sir, it isn't that it is funny, but to me it is a matter of deep interest that the almighty Creator was willing to put His stamp on this little thing." He said, " What do you mean – 'put His stamp on this little thing?' " I said, "You see, this little animal has three lobes in its body." (That is why it was called a trilobite.) He said, "What do you mean – the stamp of the Creator?" I said, "The triune God has put His stamp on this little

being," and I added, "He also put His stamp on me, spirit, soul and body."

The spirit is the highest part of man. Paul teaches us in the First Epistle to the Corinthians what the function of the spirit is: "What man knoweth the things of a man, save the spirit of man which is in him?" The spirit is the seat of his intelligence, the seat of His God-consciousness, as we learn from other sources. Well, now, if this part of man is overwhelmed, a man must be pretty far down.

What is the remedy in such a case? Where may I go for comfort and help? Let the Psalmist answer: "When my spirit was overwhelmed within me, then thou knewest." (You know, if he had stopped there, that would have been enough). "Thou knewest." Knewest what? Well, if he had said, "Thou knewest all about me," that would have been comforting, but I don't think that it would have been sufficient. The Lord might know all about me and yet leave me without comfort in my heart. The verse might have read this way: "Then Thou knewest me." Yes, He might know all about me and He might know me, and yet there would not be any special comfort in that. But when he says, "Thou knewest *my path,*" that tells me that He came down here, right where I am. He knew all about these experiences apart from sin, of course. Isn't that a wonderful thing about our Saviour, the Lord Jesus Christ? He came down into this world and was tempted in all points as we are, sin apart. I cannot tell you the comfort it has been to me to know — to know it daily — to know it every hour — that there is One on the right hand of the Majesty on High who can be touched with the feeling of my infirmities. "Thou knewest my path" — that to me is wonderful.

But we have something more than that here. You notice that in the close of that third verse he says, "In the way wherein I walked have they privily laid a snare for me." I wonder if this wasn't the thing that overwhelmed him — to think that he was trying to walk a path to the glory of God, and yet that there were those who were laying snares in his path. The man who is not aware of the snares laid in his path is in a dangerous position. I have an evil nature and I do not deny it. But I thank the Lord

that in the hour of temptation that I have Himself as my refuge. And I know that He knows my path, and not only that, He makes me aware of the snares that are being laid for me in it. As I speak of this I am reminded of a verse in the first chapter of Proverbs: "Surely in vain the net is spread in the sight of any bird," or, "Surely in vain the net is spread, [or, "the snare is spread"] in the eye of anything that hath a wing," is the way this verse reads in the Hebrew. Just think of this! Here is a snare being laid. God has given you and me means by which to escape from the snare of the tempter. Yes, thank God, the spirit has, in this sense, wings and thus we are able to escape the tempter's snare. And as we look at Him and toward Him who knows our path, it is wonderful to know that He lifts us above and enables us to escape. Beloved, there isn't any reason why we should be caught. May God help us to be alert and ever on our guard about these snares! They come in the most subtle way. Our enemy covers them. He doesn't lay them out in broad daylight so that everybody can see them.

Have you ever done any trapping? As a boy I used to trap muskrats, rabbits and weasels. I handled those traps with gloves on my hands and I used certain things to cover up all scent of my touch. Then I carefully covered the trap so that even a wild animal was bound to be deceived. That's how I caught them. Don't forget, dear friends, that Satan is a past master at this thing. But, oh, thank God for the Holy Spirit! There is one text in the First Epistle of John that I quote again and again, and it is this: "Greater is he that is in you, than he that is in the world." What I lack in wisdom, thank God, He has, for He is omniscient as well as omnipotent. That is why the Apostle John could say to those babes in Christ, "Ye have an unction from the Holy One, and ye know all things . . . Ye need not that any man teach you." You can be aware of this, even if you are a babe in Christ. God has provided for you a way of escape.

Now let me come to a second complaint that we find here. You notice that the fourth verse of the Psalm says, "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for *my soul.*" Now,

you see that here he mentions that second part of his being. Previous to this he was talking about his spirit; now he mentions the soul: "No man cared for my soul." The soul, as we learn from looking at various Scriptures, is that which hates, loves, hungers, thirsts, sorrows, rejoices. In other words, it is the seat of our emotions. But it is a part of our being which requires attention as much as the spirit. Of course, some people give all their attention to the soul and ignore the spirit. Others give all their attention to the spirit and ignore the soul. Some preachers preach only to the intellect and they never give you anything to warm your heart. Other preachers go to the other extreme. They continually stir your emotions but when it is all over you feel quite starved. There must be a balance. The spirit must be ministered to, but the soul needs attention also. It is part of us, and it needs attention, and here is one who is looking for that attention. He is waiting for it. He says, "No man careth for my soul . . . I looked on my right hand." I wonder if he saw one on his right hand like Joshua saw on his right hand as we read in the third chapter of Zechariah. There was Satan standing at his right hand to accuse him. The verse does not say, "*My* right hand." You will notice that the word "my" is in italics in your Bible. The verse should read, "I looked on *the* right hand". Well, if David had looked by faith, he would have seen someone on *the* right hand. You and I know who it is that is seated at the right hand of God. You say, "That is rather objective preaching." Yes, it is, but I hope it is not altogether objective. I've been trying to inject some of the subjective side of things, but, we need to have our hearts set on the One above. We need to have our minds set on things above. We need to be engaged with the Lord Jesus Christ at *the* right hand.

The Psalmist apparently discovers this, for in the fifth verse of the Psalm we really get the remedy. He says, "I cried unto thee O Lord: I said, Thou are my refuge *and* my portion." Now, If he had had a refuge, that would have been enough, wouldn't it?

Other refuge have I none;
Hangs my helpless soul on Thee;

Leave, O leave me not alone,
Still support and comfort me.

* * *

Rock of Ages, Cleft for me,
Let me hide myself in thee.

How many of us have sung those lines, and oh, how they've warmed our hearts! We were glad when we first took refuge in the Lord Jesus Christ, when, as poor lost sinners, we took refuge in the hope set before us in the gospel, "which hope we have as an anchor of *the soul,* both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6:20). Yes, thank God for a refuge! I really think of that as my real Refuge. What a Refuge it is, isn't it? Not only a refuge for me as a sinner in my sins, but a refuge as a child of His to fly to whenever I find myself in danger.

But, beloved, there is something more to it than that. Our Christian faith gives us something more than protection. Our Christian faith gives us satisfaction. The Psalmist declares, "Thou art my refuge *and my portion.*" God intended that you should know the Lord Jesus as Saviour, but He wants you to enjoy Him as your portion. How many people there are who fail in this respect! The late Dr. Max Reich, who used to teach at the Moody Bible Institute, said on more than one occasion, "There are lots of people who know they have a Saviour, but they don't know the Saviour they have." They have never yet enjoyed Him as their portion. I dare say that most of us hate to be ignored, don't we? My grandchildren haven't gotten to the point yet where they notice if they are being ignored or not — unless it be in the matter of food! But in a few months they'll want to be noticed. If somebody didn't notice you, walked out of church without even looking at you, if even the preacher didn't shake hands with you, remember that David says, "I was in that fix but the Lord noticed me. His eye was upon me. Among all the millions of His saints, He never lost sight of me."

In the sixth verse of the Psalm we come to what used to be called "a new low." In these days we're dealing with "new highs"

— everything is "a new high" now. Notice what the Psalmist says here: "Attend unto my cry; for I am brought very low." What is the trouble now? Is he disturbed because his spirit is overwhelmed? Or is he troubled because he has been ignored and neglected? No, it seems that the enemy is attacking his body, for he says, "My persecutors . . . are stronger than I."

Persecution! Have you known anything about that? Have you ever suffered bodily harm because of your Christian faith? Don't shrink. Call upon Him who is stronger than your persecutors. He will deal with them. You say, "It's all very well for you, preacher, to stand in the pulpit and talk that way, but do you know anything about it from experience ?" Well, if that's the question that is in your mind, you will allow me very humbly to say, "Yes, I do." I know what it means to be standing in the midst of those who are thirsting for one's blood. I know what it means to be stoned for Christ's sake. I know what it means to be on the mission field and to be covered from head to foot with filth thrown at us by our enemies. I don't even dare to tell you in detail our experience when we went back to our station bleeding and crying. Yes, we know something about it, but we never struck back. That wouldn't have been Christian. No, as a matter of fact, the next day when we left that town, even though we had hardly been able to get the filth out of our clothes, even though most of the night we had been washing in a near-by stream, as we left on horseback the next day, we turned back and offered a little prayer for that town in Central America and said, "Father, forgive them; for they know not what they do." Our persecutors were stronger than we, but thank God, we knew Him who is mightier than they! And so we could turn to Him. Even though we hadn't fought back, we thanked Him for the strength He gave to bear it all.

May I tell you the sequel to that story? It was my privilege early in 1945 to go down to Central America to the field of my former labors under the auspices of the Central American Mission, of which I am a member, and also the Moody Bible Institute. I went to the town in which I had lived and where I had suffered for Christ's sake, where today the largest Protestant

Church in all Central America stands. That night I had the privilege of preaching in that church to a large audience. I noticed that one man in the crowd was eyeing me as though his very life depended on his keeping his eye on me, even though I changed my position several times. It made me a bit uneasy for a while, but occasionally he smiled as though he was enjoying the message. I thought, *"Well, he can't be an enemy of mine.* After the service he rushed to the platform and said to me, "Are you the Don Carlos who was down here thirty-three years ago?" I said, "Yes, my name is Carl." He asked, "Did you preach in a little town up in the interior?" I replied, "Yes." He said, "Do you remember being stoned there one evening and treated most shamefully?" I said, "Yes, I'll never forget it." "Well," he said, "I was one of those who stoned you. Four months later I saw you coming up a hillside in another place called Santa Cruz. You came up with a pack on your back, and a big broad-brimmed hat on. At first I took you for an American prospector, but as you drew nearer, coming up the hill, panting under your load, I noticed you were the same missionary whom I had helped to stone just four months before. You were on foot this time because the grasshoppers had eaten up everything green in the country and there was nothing left for the animals to eat. That night you preached at the invitation of two missionary ladies. I remember the text." I said, "What was it?" I remembered it, too. He said it was the fourth chapter of Romans. I said, "Right." He said, "Don Carlos, that night I trusted the Lord Jesus Christ and I've been waiting these thirty-three years to tell you."

Let us not shirk persecution. It may bear the greatest of fruit. Here the Psalmist is in the midst of it. It is true he says to the Lord, "Bring my soul out of prison." It is true he does ask for deliverance, but let us not forget this, beloved, that sometimes persecution is the very thing that bears fruit.

Maybe you are enduring persecution in the homes in which you live. It is quite possible. How often an unbelieving husband has persecuted a believing wife, and vice versa. How often unbelieving children have persecuted believing parents. Perhaps

unbelieving neighbors have persecuted you for Christ's sake, but be sure it is for Christ's sake, and not merely because of your own meanness. Be sure that it is for His sake that you are being persecuted. Then you can look up to Him and say, "I am brought very low . . . My persecutors . . . are stronger than I," but O how precious to know this, that He is stronger than they! That is proved, not only by the way He delivers us from the persecution, but by the strength He supplies to us to endure the persecution. Beloved, we look back on these experiences and we say we wouldn't give them up for a million dollars, because God was glorified in them. Our own souls were blessed by them, and we thank God that we are able to share our experiences in this way, just as the Psalmist here, by divine inspiration, shares his experiences with us.

Before I close this brief meditation on this Psalm I would like to come back again to the One who was the Psalmist's real comfort and point out three things that you can take with you. Whatever else you may remember or forget about this Psalm, I don't want you to forget three thoughts in connection with the deliverance.

The first of these occurs in the third verse where the Psalmist says, "Thou *knewest* my path." Coming to the fifth verse, you read, "Thou [notice again that it is the Lord] *art* my refuge and my portion." Notice again that the subject is the Lord, and this time the verb is in the present tense: "Thou *art* my refuge and my portion." This Psalm tells us first what He knows, secondly what He is, but O it doesn't stop there! Look at the last verse of the Psalm. The Psalmist says at the end of that Psalm, "Thou *shalt deal* bountifully with me." That is what He does. Here are three thoughts about the Lord. Aren't they wonderful! Let me give you something else. Notice the different tenses in these verses. First, he says (verse 3) "Thou knewest," – past tense – then (verse 5) "Thou art" – present tense – and (verse 7) "Thou shalt" – future tense. Doesn't that remind you of a verse in the New Testament – "Jesus Christ the same yesterday [past tense], and to day [present tense], and for ever [future tense]"? Isn't it great to have a Saviour like that? You know, some

people's Saviour is just a has-been, that is all, and their experiences are more or less has-been's. They never get a fresh experience. Some people's experiences are old, some thirty and forty years old. Of course, I've been guilty of telling you one of those, although I brought it up to 1945 at any rate, but let's get something fresh from God.

Let's live in the blessing of this. Our precious Saviour is not simply One who lived in the past, but He is an ever-present One. When looking to the future we can say, He is the same "Yesterday, and to day, and for ever." Whatever the trouble may be, whether your spirit be overwhelmed or whether you be ignored and neglected, or whether you be persecuted for His sake, remember – He is ever the same. He knows our path. He is our refuge and portion, and He will deal bountifully with us. When we get home to glory, we will be amazed at how bountifully He deals with us, and our humble souls will exclaim not only that the half has not been told but that we don't deserve a half of the half that has been told. May God give us to appreciate and to enjoy not only the riches we have in Christ, but the Christ Himself.

Beauty for Ashes

By DR. WILLIAM WARD AYER

Pastor, Calvary Baptist Chuch, New York City

I want to talk to you from the sixty-first chapter of Isaiah:

> *The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified* (1-3).

You will agree with me when I say that our world, in spite of advancement and achievement, has been for a quarter of a century devoid of many things that it knew before the First World War came upon it. One of the things sadly missing is the natural joy that I believe God wants His people to have. There is an inescapable sadness everywhere. In America as well as in Europe (which since World War II has become a veritable charnel house with broken cities, broken hearts and broken lives, and where starvation is stalking over the land) there is terrible unhappiness.

America is "trying" so hard to be happy. Have you noticed that? Our radio chains pay unthinkable prices for comedians to tell us Joe Miller's old jokes dressed up in new forms to make

us laugh. We are filling our souls with cheapness and froth, trying our best to be happy; but the fact remains – America is not happy! I suspect that in comparison with all the material blessings we possess, we are not only the most unhappy people in all the world, but also the most ungrateful. We do indulge in empty merriment, but it has little content deep within our our souls. Half a century ago there must have been much more happiness than there is in many parts of the world today.

An article in a recent issue of *The Reader's Digest* tells of the sadness that has come over the city of Vienna, Austria, especially that part which is under Russian domination. The writer tells of the brutality, the thievery and the raping by Russian soldiers. The people dare not stay out of doors at night. I remember reading of old Vienna, gay with its music, its bright cafés, its dancing and merriment. Today it has been reduced to indescribable sadness.

In the Victorian era, fifty or more years ago, Britain must have been a glorious nation. One reads of the achievements, the pomp and the glory of the Empire, and the boisterous happiness of her people. Today Britain sadly faces collapse.

If literature and the songs of our grandfathers reveal anything, America must have been a happy as well as a holy place two generations ago.

But today there is a brooding sadness over the world. People are becoming cynical and embittered. I have often thought of our modern spirit as being much like the pervading spirit of nature at the beginning of autumntime. Have you ever gone out into the fields at autumntime? The whole countryside has hitherto been filled with life – the songs of birds, the chirping of crickets and the thousands of voices that make nature full and overflowing.

Then suddenly there comes a night of frost. In the morning a sadness broods over the land. The meadows are silent. The trees of the woodland seem to stand stark and still as though preparing for some shock to come. Everywhere the mysterious brooding of autumntime foretells the coming of Old King Winter with his blasts of snows and frost. Over the world today

there's a solemn hush that tells us of the possibility of awful wrath and judgment to come because of man's inventive genius and his awful sin.

The human race is deep in discouragement. Human failure is everywhere. Thinking people are no longer deluded. They were told that the First World War was but the birthpangs of a better day, but no optimist now dares to say that the future holds little but the possibility of unspeakable destruction, of veritable hell turned loose on the human family, of suffering beyond the possibility of imagination to describe — unless God intervenes.

We had hoped for a world of beauty, plenty, liberty and happiness to emerge from all the scientific and social progress of the race. We placed our confidence in the machine and in the magic of our chemical laboratories. The prophets of a scientifically-achieved millennium said, "We need no longer look for a Messiah of Bible proportions, for science is now our messiah. Science will deliver us from our bondage." We need no longer look for a biblical millennium, for science would bring in a millennium where every man would be a king they declared. Awful disillusionment has come to us in our day! We know that science is no messiah. We have seen the creative genius of men loose the cohesive power of the universe itself, harnessing and releasing it for the possible ultimate damnation of the human family. Men today are exceedingly fearful, and they need to be.

We should have known that unregenerate hearts working with the potent mysteries of science could readily use them to unregenerate ends. We should not have been surprised at what has emerged. Strangely, scientific men are the chief pessimists today. A quarter of a century ago it was the preachers who were called the pessimists about the future of the world; but some of the preachers now are becoming optimistic Pollyannas, and the scientists are the realists and say that civilization may be destroyed in a few days if the wrath of man with his inventive genius is turned loose in another war.

Instead of the desired beauty and hope, we have the ashes of despair. Now, I do not exhort you to sit on an ash heap,

but, rather, to think of God's blessed promise when He says He gives "beauty for ashes."

This sixty-first chapter of Isaiah is the prophetic chapter Christ read in the synagogue of Nazareth. Do you remember how He stopped at a comma, saying that the Spirit of the Lord was upon Him, introducing His Messiahship in His own home town? He didn't go all the way through the prophecy but paused after reading of "the acceptable year of the Lord." Then He rolled up the scroll and said, "This day is this scripture fulfilled in your ears." He got a rather cold reception in the synagogue at Nazareth, yet His prophecy is coming true.

The first part of this prophecy has been fulfilled – the Lord has come. The last part of it has not been fulfilled, yet I think that kingdom happiness in a measure is available to us Christians today. The text looks forward prophetically to the kingdom of God to be established upon earth at the coming of Christ, yet every child of God is also a child of the kingdom. Therefore we should know something of this "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness . . . "

First note that man's experience is usually the reverse order of this text. It is not "beauty for ashes," but first of all, "beauty," then "ashes" – ashes for beauty. Everything that man touches seems to turn to ashes. Earthly beauty is like the apples of Sodom, beautiful to look upon, but which when taken in the hand become but handfuls of powder, turning to ashes with the touch.

Many ancient civilizations with their magnificence and beauty have been reduced to dust – ancient Egypt, Babylon and Ninevah are debris today. Men have stood on the Acropolis at Athens and seen the Parthenon gnawed down by the tooth of time and have marveled at the beauty the ancients created. Others have stood in the presence of the Pyramids and marveled at the power that created them. The glorious civilizations of the past are today dust and debris. Once they were beauty; now they are ashes. Kipling had it right when he spoke of civilization as "all valiant dust that builds on dust" – especially, when

God is not called upon to guard. Hitler, in the space of a decade, demonstrated the speed of our age to build up the glory of an empire. Today it lies in the dust of its destruction. What man produces is first beauty, then, inevitably, it is ashes.

In the second place, this truth is operative in our unregenerate nature. First we know beauty of youth. Then comes the ashes of age. Time takes ashes and sprinkles them over our heads. We start with beauty, end with ashes.

Some young folks in their late teens and early twenties strut about conscious of their good looks. We rarely see a young person who is not good looking. Little credit is due for good looks in the teens and twenties. Young girls cannot help being pretty. The brightness of their eyes, the firmness of their steps, the suppleness of their bodies, the evidence of life in every movement — all is beauty! It is God-given. But how will you look at forty-five? It takes character to be good-looking at forty-five. Your mode of living is going to mark itself in every delineation of your countenance and on your whole being, and if you have some beauty at forty-five or fifty, that will be an achievement! Don't get stuck up because you are good looking at twenty! Anybody can be good looking at twenty.

So we begin with beauty. There is something tragic about the decay of the human frame. I go back to places where I have been in my youth, and look at people I have not seen in many years. Once they were young and vigorous, but now it seems as though someone sprinkled them with the ashes of the years. There are lines where once there were no lines. Eyes sparkle no more. Lips that were once full and red with youth are just thin lines now, hardened by the hardness of life. Buoyancy is gone out of the step and the color has faded from the cheeks. The frame sags and the body is preparing to fulfill its scriptural destiny to return to ashes and dust. Yes, we begin with beauty and end with ashes.

Did you ever go to your bookcase, take out a book you have not read for years, and wishing to recapture some of the glow that came into your soul when you first read it, opened the volume and found a rose that you placed there and pressed

between its covers? Almost all its original beauty is there. Then you take it in your hands, and the minute you touch it, it ceases to be a rose and it becomes ashes — memories come thronging! You realize then the inevitable disintegration of the passing of time, and perhaps feel like saying with the disillusioned Byron:

My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!

Even in the passing of the seasons we see beauty first, then ashes: freshness of spring, then summer's fulness, then —

Falling leaf and fading tree,
Lines of white on a summer sea.

So it is with all the world: first beauty, then ashes.

Now let us note God's reversal of that order. The world's order is the degenerate one — God's is true order. He gives beauty for ashes.

They tell us that in the Hebrew there is a play on words here. The word "beauty" is *phier*. The word "ashes" is *epher*. "*Phier* for *epher*." God says that He will give beauty where once there was ashes and degradation, sadness and sorrow. The picture, of course, is an Oriental one. The ancients when bereaved (as in the case of Job) went out and sat on the ash heap, dressed themselves in sackcloth and mourning, and periodically took the ashes from the ash heap and sprinkled them over their heads and bodies in order that all passing might know that they were in the depths of sorrow. God says He will lift off the ash heap those who trust in Him.

God has a way of lifting people, a fact we should remember in our day because of conditions. There is a real possibility that our civilization may become a cinder. Our vaunted civilization could be burned over night with exploding atomic energy. There are other kinds of ashes in the world today. There has never been a time when the devil has been so successful in sprinkling ashes on the Church of God. He has choked the

flames of love and evangelistic power in many places. He has changed many Fundamentalists into unloving and acrimonious folk. People ask, "Dr. Ayer, don't you suffer a lot from the Modernists in New York? Don't you have a lot of trouble with Dr. Fosdick and others of his kind?"

I was forced to reply, "No, I don't have any trouble with Dr. Fosdick." I have been in New York eleven years and have never met the man. We travel in entirely different circles. So far as I know he has never bothered me or endeavored to hinder Calvary Church in any of its ministries. Most of my trouble has come from certain types of Fundamentalists, the pugilistic, two-fisted kind, who (like the Irishman) are never so much at peace as when they are in a fight, and who hate one another for the love of God. They have pestered their brethren, slandered them, worked against them and belittled them until I claim today that if we don't have a revival in Fundamentalism — an old-time revival of kindliness, love and fellowship — the Fundamentalist movement will bring upon America a greater scourge than Modernism ever could, because Modernists have only a few followers, after all, and most of those followers are following so far off that what the preacher says doesn't do them much harm. We have the larger proportion of the people following us, and looking to us to demonstrate the truth as it is in Jesus. God pity us for the many times we are not demonstrating it!

I believe the Christian situation today is such as to make angels weep. Not only do we have cold pulpits, but we have cynical pews, and our lives do not tally with our mouthed professions.

Did you ever try to make anything grow in an ash pile? You cannot do it! The devil has come into our churches and sprinkled ashes over us and we have let the fires die down and the ashes are the residue. I would to God that we had some of the joy which the Church knew in other days — the days of Moody's revivals — some of the joy that I knew in the Boston campaign of Mr. Sunday whose name and fame are monumented in this Tabernacle. I would like to see in old New York what I saw in Boston when I was converted thirty years ago. They sang

on street corners, in the streetcars in that Catholic, Unitarian, Christian Scientist, pagan city with Harvard just across the river. You could talk to men about Jesus Christ. There was love and compassion. There wasn't an evangelical church in all of Boston that wasn't crowded to the doors for months and years after the Billy Sunday campaign.

The Church should be praying, "Oh, God, send revival again to America until all the evil, the anger and the bitterness is gone and God Almighty is glorified in our churches. We need to learn to love one another and respect one another and work together for the kingdom of God; and if we don't do it, I make bold to say that Roman Catholicism will come in like a flood and all of the liberties of America, including our religious liberty, will be taken away from us.

Some of you folks come from the South and Middle West, where Protestants predominate. Come to New York where we have eight million people, and only a half million that attend any Protestant church at any time. Live in the heart of this Nineveh, and feel your necessity of co-operating with every other child of God for the kingdom of Jesus Christ.

I said at the beginning that we know too little of joy. All we know is a little happiness. We like to listen to a radio program with its crackling humor. We need the joy of the Holy Spirit.

In the third place, I would like to have you note specifically the beauty that God promises. First, *God promises the beauty of forgiveness for the ashes of guilt.* He promises to roll away the burdens from our hearts. We are all unhappy – just look in the mirror. Don't make a face, but just look into it. We are all an unhappy people. Come to New York with me and sit in the subway and look at the faces of people across from you. Our grandparents didn't have all the things that we have. They didn't have automobiles, airplanes and electric lights, but they were happy people, if I can tell anything about the old pictures. Get out that old family album with its tintypes. You may laugh at the clothes they wore. Your grandchildren will laugh just as much at what you wear, or don't wear. But look at their faces, and in almost every instance there is "the peace of God, which

passeth all understanding." There aren't the lines of nervous tension that there are in our faces. They seemed to know how to trust in God, and most of them believed in forgiveness of sins. They knew peace and joy!

Second, *God promises the beauty of peace and trust for the ashes of worry and discontent.* I wonder if you who have gone into middle life have ever wished you were a boy or a girl again, with the happiness of childhood? I got that way some time ago and tried to express it poetically:

What joy to lay aside the years,
To leave the fretting pride, the tears,
And banish from the soul its fears,
And live in youth again.

Come, carefree days, long lost to view;
Come, barefoot boy, and walk anew
The clover- scented fields of June,
All quiet in the hazy noon,
Or dewy meads beneath the moon
Or drenched in summer rain.

Come thou, O winds that once caressed
A tousled head by dreams possessed,
And fanned the cheek by nature blessed
With ever-glowing flame.

Bring back the bobwhite's silver notes,
Sweet-sadness from the wood-dove's throats,
The robin's chortling song at night,
And cheery call at morning's light,
The wren's gay paean of tiny might,
To praise creation's Name!

Perhaps that is what Jesus had in mind when He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." A little child is largely without

worry because that little child trusts. The reason you and I are unhappy is because we are not trusting.

You know, beloved, it is not the things that happen that kill us. It is the things that we think are going to happen that worry us to death.

The promises of God tell us that He will give us *the beauty of a glorified and resurrected body for the ashes of a corrupt one.* I looked down upon the face of Dr. Houghton as he lay in state in the Moody Bible Institute a month ago and thought of the joy that once lighted his eye. When thirteen years ago he had received his call to the Institute, we talked for hours that night. I don't believe he slept at all, but prayed all night. His face was lit with the joy of anticipated accomplishment. Now, a brief thirteen years later, his hands were folded in death, and his rugged face, looking (as one said) as though it had been chiseled from granite, was sleeping its last sleep. The frame which seemed so indestructible was already beginning its disintegration — changing from the beauty of vigorous manhood into the inevitable dust of death. As I looked, I pessimistically thought, "Is life worth the struggle — life's little while?" How little life is, and how short. Small wonder that Shakespeare should have one of his characters say:

Out, out, brief candle,
Life's a walking shadow;
A poor player that struts and frets
His time upon the stage
And then is seen no more.
It is a tale told by an idiot,
Full of sound and fury,
Signifying nothing!

But Shakespeare was partly wrong. Life may be but a brief candle, but thank God, as in the case of Dr. Houghton, it can be a glorious flame that doesn't go out with death. Life goes on beyond the dark valley of the shadow. But concerning this body of ours God says, "Dust thou art, and unto dust shalt thou return."

Sometimes as I have conducted funeral services I think I have felt something of the Spirit that was upon Jesus Christ when He stood at the grave of Lazarus and knew that He was Master of the situation, and said to the disciples with majesty upon His brow and nobility in His voice, "Take ye away the stone." Then He said with a loud voice, "Lazarus, come forth!" I believe that word of the Lord Jesus lifted Lazarus, wrapped in his graveclothes, right out of the tomb, and set him down alive before the assembled multitude.

The hardest moment for the bereaved is the lowering of the casket for they are laying away the last remains. I love then to read that passage in First Corinthians 15, telling the mourners that we are not "burying" their beloved dead. God never speaks of burying anything: He says we are *sowing* something. When we bury something we don't ever expect to see it again — we don't want to see it again; but when we sow something, we expect to see it again — the wheat of the field, the flowers of our garden — we expect to see it in a new and lovelier form. God says of this body: "It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it it raised in power."

First ashes, then beauty!

Then the Apostle Paul goes on. I should like to paint the picture. It would be the Apostle Paul, majestic with the sword of truth in his hand, looking upon the crouching figure of Death who has been a dominant figure in this old world of ours, bringing king and commoner into his awful charnel house. Yet Paul stands before him and shouts: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Then Paul turns to the dark figure of Death and challenges

him and says, "O death, where is thy sting? O grave, where is thy victory?

He pauses and scornfully declares to the cringing figure: "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

God intends to take the ashes of the bodies that we, saying, "Ashes to ashes, and dust to dust," have laid away, and raise them into the glorious image of the resurrected and glorified Son of God. Ashes now, but unspeakable, indestructible beauty then! Hear the Prophet Isaiah as once again he says, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

So our message is "Beauty for Ashes." As the old Puritan commentator has said,

Sighing shall be changed into singing,
Musing into music,
Sadness into gladness
Tears into triumph.

While in this world everything starts out with beauty and ends in ashes, God, the great Redeemer, takes the ashes, turns them by His grace and power into eternal beauty.

The Two Greatest Revelations of the Scriptures

By DR. ROY L. BROWN

Noted Bible Interpreter, Now with the Fuller Evangelistic Foundation, Pasadena, California

You may disagree, but it seems evident that everything God has made possible for us in the realm of salvation has been included in the pathway of "the sufferings" of His blessed Son and the pathway of "the glory that should follow." As a basis of our study we will read two related passages, first, from the second chapter of the Philippian letter: "Who, being in the form of God, thought it not robbery [that is, not a thing to be grasped after] to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6).

Let me suggest that in your personal study you follow these steps downward in the pathway of our blessed Lord. It makes a very interesting and profitable study. He who counted it not a thing to be grasped after "to be equal with God" was willing to move step after step in a pathway of humiliation, to be "found in fashion as a man," humbling Himself and becoming obedient unto death, "even the death of the cross." "Wherefore" — how I like God's "wherefore's"! He knows just where to put them. In view of this pathway downward on the part of His blessed Son, God has something to say: "Wherefore, God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is

Lord, to the glory of God the Father." The pathway downward on the part of our blessed Lord is to be followed by a pathway upward. The pathway of humiliation will be followed by a pathway of exaltation.

It might be well for us to remind ourselves that such will be our experience also, but we should reverse the order. The pathway upward will be preceded by a pathway downward. The only way that we will ever get up is to get down. The only way that we will ever become rich is to become poor. The only way that we will ever live is to die. These are some of the paradoxes of the Word. The way upward will be preceded by a pathway downward.

It seems as though everything God has for us—past, present and future—everything in the realm of redemption and salvation—has been included in this double pathway. The Spirit of God refers to this again through Peter: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:10). Here it is emphasized again: "The sufferings of Christ, and the glory that should follow." First Peter 1:12 declares, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." It is our privilege to understand and comprehend something that the angels wanted to know and which, as far as the record goes, they were not allowed to know: to understand the meaning of this great contrast between "the sufferings of Christ" and "the glory that should follow."

There have been many books published on the various divisions of the Word, but for some strange reason there seems to have been little written concerning this great division which is very important: "the sufferings of Christ, and the glory that should follow." One of the verses of the Word, which needs

more than ordinary emphasis in these days is that verse that most of us know so well, quote so many times, and practice so little: II Timothy 2:15 — "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Let us put special emphasis on that last expression: "rightly dividing the word of truth." My, the confusion we have had, the difficulty experienced in the Church, because of wrongly dividing the Word, by taking some verse of Scripture out of its context, out of the place where God has put it, and bringing it into some realm where it has no application at all, and thus trying to build up some pet scheme, some theory, some special doctrine in which we are personally interested!

We must recognize, of course, in our Bible study, that there is a vast difference in the degree to which God has revealed His will at various times. God revealed His Word to Adam in a vastly different way than He did to Noah. His promises to Abraham were vastly different from those to David. We must rightly divide the Word. We need emphasis on that today. One of these great divisions is the one revealed between "the sufferings of Christ" and "the glory that should follow," a division that even the prophets found difficult to understand, for as we have already read from I Peter, these prophets in Old Testament times, before Calvary, as they wrote these messages for us, under inspiration, found revealed throughout those prophesies, in scores of places, the coming of One prophesied to travel a pathway of humility. He was to suffer all kinds of abuse, to be buffeted, smitten, and finally to die an ignominious death. Here was a great mountain peak of prophecy, including and involving a pathway of suffering. But in the background behind these prophesies of suffering there was revealed another great mountain peak, another line of prophecy, which revealed the coming of what appeared to be another individual. The promises of His coming were ablaze with glory, authority, dominion and power.

These prophets could see these two mountain peaks — one a mountain peak of "suffering," and in the background the other, a mountain peak of "glory." But they could not see the connection between the two or understand the relationship of the

one with the other. They could see "suffering," and they could see "glory"; but they could not see that between those two mountain peaks was a valley that has already extended nearly two thousand years, a valley in which the Church was to be built. They did not understand that, and they searched diligently of what manner of time the Spirit of Christ within them did signify when it testified before hand of "the sufferings of Christ" and "the glory that should follow." Of course, in the Church Age, during which we live, we can look back and see that this one mountain peak of suffering is now completely fulfilled, culminating in Calvary, and from this same position we can look forward and see this other great mountain peak of glory, authority and dominion, which is still future but is just as sure of fulfillment as that which has already come to pass at Calvary.

That expression "the sufferings of Christ, and the glory that should follow" caught my attention some time ago in a very peculiar way. I thought I would go through the Word to find if possible the relationship and connection between His sufferings and his glory, when the Spirit of God flooded my soul with a revelation the significance of which heretofore I had never caught. Although there are a few prophesies of His coming "glory" which stand alone, singly and individually, nowhere could I find any independent prophesy or revelation of "suffering." It seems more than coincidence that nowhere could I find any record of "suffering" which did not have connected to it and related with it some revelation of the "glory" that should follow. It seems as though God would never have us know only this one phase of the ministry of His Son, for in every place where there is any mention of "suffering," if we will follow through we will find some reference revealing the fact of "the glory that should follow."

Consider any of the passages with which we are familiar, for instance, Psalm 22. We call this the "Crucifixion Psalm," and rightly so, for in the first twenty-one verses of the Twenty-second Psalm we find eighteen prophesies fulfilled that day on Calvary. But the Twenty-second Psalm does not end at the twenty-first verse, for as we pass this verse we are in an entirely different

realm, that of resurrection and glory. We cannot finish that one chapter which we call the "Crucifixion Chapter" until we find "glory" as well as "suffering."

The same is true of Isaiah 53, which we recognize as the great sacrificial substitutionary chapter, and rightly so. He is to be buffeted, to be smitten, but "as a sheep before her shearers is dumb, so he openeth not his mouth." Every phrase of every verse leads us in a pathway of "suffering" – that is, until we reach the middle of the tenth verse. There we find a complete reversal of the scene: "And the pleasure of the Lord shall prosper in his hand." Throughout the remainder of that chapter we are in the presence of "glory," and not "suffering." I say it is more than a coincidence that nowhere do we find any reference to Christ's "suffering" but that we have also some revelation of the "glory" that should follow.

Consider the last ordinance that our Lord left with us: the Lord's table. What is its teaching; what is the meaning? The bread which was broken, representing Christ's body which was to be broken – what did that mean? Suffering. The blood which was shed for the remission of sins – where does that lead? To Calvary. Then what were the instructions? "This do in remembrance of me." How long? "Till I come." Every time we meet around the table, we are recognizing consciously or unconsciously, this great division of the Scriptures: "the sufferings of Christ, and the glory that should follow."

In our study of the Word we will find that all the way through, literally in dozens and scores of places, this truth is revealed. As we open our Bibles, we do not proceed very far until we find ourselves standing in the presence of "the sufferings of Christ," or at least at the beginning of that pathway of suffering. In the coming of the promised seed of the woman (Gen. 3:15) we find revealed the processes which God sees fit to use as He brings the highest of high heaven down into the pathway of human history, and He moves into that pathway of suffering as the promised seed of the woman. But we do not get very far in our study of the promised seed of the woman until we find ourselves standing in the presence of another promised seed – the

promised seed of David: "And I will raise unto David a righteous branch and . . . of the increase of his government and peace there shall be no end." The ministry of the promised seed of David is a ministry vastly different from that of the promised seed of the woman. One reveals a pathway of suffering and humiliation, the other, a pathway of glory and exaltation. In that great verse Isaiah 9:6 we find this truth revealed again: for "unto us a child is born, unto us a son is given," and again we have revealed His pathway of humiliation as He moves into human history. But that is not all of that verse; that is not all it offers. Not only is the child born, not only is the son given, but the government shall be upon His shoulder. Has the government been there yet? No. Will it be? Just as positively as that child was born, it will be.

Consider the Annunciation, the heavenly messenger's word to Mary: "Thou shalt conceive . . . and bring forth a son, and shalt call his name Jesus . . . for he shall save his people from their sins," a declaration confirmed also to Joseph. That saving from sin leads to Calvary. But that is not the entire Annunciation. Not only will He save His people from their sins, but "the Lord God shall give unto him the throne of his father David." Has He had that throne yet? No. Will He have it? Just as positively as that virgin conceived and that child was born, He will have. On one side we have the prophetic picture of Christ's earthly birth; on the other side, the prophetic picture of Christ's glorious reign. What contrast there is between the pathway of suffering that was His and the pathway of glory that shall be His!

The sufferings of Christ we find typified by the sacrificial offerings of the lamb. Throughout all the Old Testament records, page after page, book after book, sacrifice after sacrifice, offering after offering, we find them, and they culminate at last in one offering, one great sacrifice, that sacrifice of Himself.

The sufferings of Christ we find revealed also in the humiliation of the Cross. We should review every step of the pathway, all the way to Calvary. He "bare our sins in his own body on the tree." Why? That He might present us "faultless before the

presence of his glory with exceeding joy." On one side – "obedient unto death, even the death of the cross," but on the other side, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." I say, it is more than coincidence that nowhere can I find any reference to His "sufferings" unless I find immediately related to it something of the "glory" that should follow.

What a contrast between His condition and His ministry! – as He was and as He will be. I refer to Him as He was after Bethlehem. There is another study regarding our Lord that is tremendously important and significant: as He was before Bethlehem. The ministry of our blessed Lord did not begin in a manger scene. "Before Abraham was, I am." That is an entirely different study – the pre-incarnate ministry of our Lord. We are speaking of Him now as He was in earth's history and as He will be in earth's history again. How could He be cradled in a manger? The Potentate of high heaven, in whose hands is all authority, dominion, glory and power, was cradled in a manger. That is as He was. But, thank God, they will never cradle Him in a manger again! As He will be – seated upon a throne. As He was – no room for Him in the inn. The sad truth is that this is not the only group which had no room for Him. Through the centuries, through the years, men and women have been making as little room for the Son of God as they did for Him then. No room for the Christ in whose presence every knee shall bow and every tongue shall confess? No room for Him?

I wonder sometimes how much room some of those who profess to love Him have made for Him. Have you accepted Him as your Saviour? How much room have you actually made for the Son of God? Have you turned over all the keys to Him? Does He infill, does He have access to every room of experience? Does He possess? Does He have that place of absolute preeminence in your life? It is one thing to sing to the unsaved; it is another thing to apply it to our own experiences. Room for business? Oh, yes. Room for pleasure? Oh, yes, we would

not want anything to interfere with that. But for Christ? Child of God, how much room have you actually made for the Son of God? Well, they did not make much room for Him back there. But thank God, when He comes again, He will not be asking for room, "for he must reign, till he hath put all enemies under his feet." The reception of the Son of God when He comes again will be vastly different from that which was accorded to Him when He was here.

As He was – always serving others. Up early in the morning, busy until late at night, spending and being spent, "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." As He will be – others will be serving Him – "and his servants shall serve him." Oh, the contrast!

As He was – proclaiming salvation. As He will be – pronouncing judgment. What a difference in the ministry of our Lord – proclaiming salvation; then pronouncing judgment! You will remember that the Lord made this great division of His ministry very definite in the first message that He ever gave. When He went back, after the baptismal scene, to His home town of Nazareth, He went into the synagogue and opened the scroll to Isaiah 61. Do you remember His message that day? "The Lord hath anointed me to preach good tidings unto the meek . . . to proclaim liberty to the captives . . . to proclaim the acceptable year of the Lord." And He closed the book right in the middle of the phrase. In the English we have a comma there. In the original there is no punctuation mark there at all. Why pause in the middle of a phrase? Why close the book there? Why? Because He wanted to qualify that sentence with this expression: "Friends, I have some good news for you. Today is this prophecy fulfilled in your ears. I am here today in fulfillment of that prophecy." Why did He not finish the sentence? He answers the question. "Because the rest of that sentence says, 'And the day of vengeance of our God.' I am not here for that today. I am holding that in abeyance." Thank God, He has seen fit to hold it in abeyance already for nearly two thousand years!

I wonder if we appreciate what it means that we have the privilege of living in an age of the proclamation of this matchless story of Good News before it is eternally too late and we are called upon to stand in the day of vengeance of our God. Oh, unsaved man or woman, what will you do when you are called upon to stand in the presence of the eternal God and are asked why you have continued to reject His gift of redeeming grace? What will you have to offer? But never forget that the God of love and the God of grace is also a God of righteousness and justice, and sin will be judged. Unless your sin is under the blood of the Christ of Calvary, you will be called upon to stand in that day of vengeance. What an awful day that will be for the Christ-rejecter and God-defier. As He was—proclaiming salvation. As He will be – pronouncing judgment.

As He was – rejected as an earthly king. But has He not substantiated every claim that He made? Has He not fulfilled every promise regarding His coming? That makes no difference. "We will not have this man to reign over us." As He will be—heralded as heaven's High King. As He was – mocked, ridiculed, spit upon. But thank God, they will never spit on the body of the Son of God again! As He was – lowly and riding upon a colt, the foal of an ass. As He will be – riding the white horse, emblematic of authority and dominion, glory and power. As He was – numbered with the transgressors. As He will be – King of kings and Lord of lords. Oh what a contrast between the Christ that was and the Christ that is to be! As He was – treated with dishonor. Why? What evil has He done? That makes no difference. As He will be – accorded universal honor. As He was – stripped of His garments. As He will be – arrayed in royal vesture, and they will never strip those garments from the body of the Son of God. As He was – crucified between thieves. As He will be – the heavens will open and the Potentate of eternity will ride forth to that which is His. As He was – despised, smitten, numbered with the transgressors. As He will be – every knee to bow, every tongue to confess that Jesus Christ is Lord to the glory of God the Father.

Oh, child of God, have we ever thanked God sufficiently that we have been given the privilege of bowing our knees, our hearts, our lives, our wills to Him, accepting Him as our own personal Saviour? If you have never bowed your knee, have never bowed your will to Him, may I offer this suggestion? The day is coming when you will bow your knee, for some day every knee will bow – that will include yours. Some day every tongue will confess, not confess Him as Lord and Saviour – then it will be eternally too late – but bow in His presence as Potentate and Judge.

May God help us to appreciate the fact that the hand which was nailed to Calvary is the same hand which this hour holds the keys with absolute authority over all the details of time and eternity, over life in all its many aspects. The late S. D. Gordon says, "I am glad that is the hand that holds the keys, because if you will examine that hand you will find a scar there, a rough spot. That will tell you who He was, how much He loved you, how far He was willing to go to redeem you, and anything held in the nail-scared hand of Calvary will never slip out." And I am glad that is the hand which holds the keys with absolute authority over all details of life and of every experience.

I wonder if we appreciate just what that means. He holds the keys of life? Yes. Well, if that is true, I do not need to worry so much about living, do I? And I do not think I need to remind you that these are not easy days in which to live. Men are finding it difficult to live. There are more than four hundred suicides every week here in America, and a 250 per cent increase of suicides among our student bodies last year. Many are afraid to face the future.

From my room in a Boston hotel some time ago I heard the police siren. I went to the window to see what was going on and there nine floors below, on the pavement, the police were gathering into a canvas the remains of a man who had jumped from a window just a few feet from where I had been sitting – a man who was afraid to face the future.

In a small New York town we were holding a conference. After luncheon one day I started down to the post office. As I crossed the street, I almost bumped shoulders with a man who was carrying what appeared to be an envelope. I thought that he might be a messenger, as I was waiting for a telegram. I paused for a moment to see if he turned into the home where I was being entertained. But on he went. I do not think I was gone fifteen minutes. When I arrived at the home, they asked, "Have you heard the news?"

"No. What is it?"

"It's Mr. So-and so, one of our local characters here in town, a man that we've known and loved for so many years, an employee of one of the public utility companies. They had been making transfers in personnel and were trying to get a transfer for this man at one of their branches in an outlying district. He just received word this morning through the mail that there was no transfer available and he was out of a position as far as they were concerned. He went back to his little room in his rooming house, got his mother's picture, and they have just found his body stretched over his mother's grave, in a little country cemetery just outside of town, with a bullet through his brain." Less than fifteen minutes before, I could have put my hand on his shoulder. How I wish I had known what was in that man's heart! Would it not have been wonderful to have told him about the One who holds the keys of life?

Listen, friend, are you experiencing some burdens that you find difficult to carry? He could carry those burdens for you if He had His way. If there some problem for which you do not have the solution? He has. I thank God that the keys of life, with all its many complex problems, are in that hand that was pierced at Calvary. Not only does He hold the keys of life, but, thank God, the keys of death also. The keys of death? Yes. Then I do not need to worry so much about dying, do I? Not when He is holding the keys. I need not remind you that these things we call death and the grave and the cemetery are things that most of us do not like to get very chummy with. But let us not be like those of Hebrews 2:15 "who through fear of death

were all their lifetime subject to bondage." Did you ever meet anyone like that – someone who lives in continual fear of death?

What is this thing we call "the cemetery," anyway? The root rendering of the word should give us a little information. The word "cemetery" means nothing more or less than a sleeping chamber for the body, just a little hotel room where we check in over night, on our trip to the eternal city. They tell of Mr. Moody, before his passing, that when he was informed that the end was very near, he turned to his friends and said, "When you read in the paper that Moody is dead, do not believe it. Moody has just begun to live."

A few years ago in the city of Toronto, in the general hospital, on what we call Good Friday, I was holding the pulse of Mother as she was rapidly slipping into the light. Just after the clock had struck the noon hour, I heard some music and asked the nurse what it could be. "If it's after twelve o'clock," she said, "it's the Salvation Army band. Here in Toronto, from twelve to three the Salvation Army Band, seventy-five or eighty pieces strong, in full regalia, parades the streets of the city playing the old songs of the Church and of the Resurrection." It gave me a thrill, when the whole city seemed to be shrouded in gloom, to hear that music coming in. I have heard many bands play, but I have never heard a band that seemed to be speaking the words of the music they were playing as that band did that day. "Abide with me: fast falls the eventide; the darkness deepens . . . " Mother was trying to say something. "What is it Mother?" I asked. She said, "It seems to be getting just a little dark in the room, doesn't it, son?" I said, "Maybe so, Mother. I'll slip up the shade a little farther." I went to the window, and as I stood there for just a moment, there was a little lump getting in my throat. I knew what the indications were. As I stood there, I could see what was going on below. They had been tearing down buildings in preparation for constructing additions to the hospital, and the trucks were hauling away piles of rubbish and debris. The band kept right on playing. "Change and decay in all around I see." I thought, *How true that is! The things of time do not last very long. The*

things in the realms of the material soon crumble and are hauled away. "Change and decay." There was a little movement on the bed. I slipped back to pick up the pulse, or at least to pick up the wrist, and I waited, and waited, and I waited. How true that is —

Change and decay in all around I see:
O Thou who changest not, abide with me!

It is wonderful at a time like that to know that the keys of death are held in the hand of the Son of God.

Not only the keys of death, but, thank God, the keys of resurrection, too, are in His hand. "Because I live, ye shall live also." But what about the judgment? I am afraid to face the judgment. I have such a record written against my life. There has been so much that has been out of the realm of the will of God. I am afraid to face the judgment. But the Son of God assures me, "I hold the key of that. I paid that penalty for you. That judgment has now been met. I hold the clearance papers for you. I am still holding the keys."

May heaven help us to appreciate the fact that the hand which was nailed to the Cross is still the hand that holds the keys of life and of death, of the grave and of judgment, and everything that God has for us has been made possible through this pathway of suffering of His blessed Son. Why? That we, undeserving as we are, might share with Him in the realm of the glory that shall be His, and ours because it is His. May we appreciate something of what is involved in the two greatest revelations of the Scriptures — "the sufferings of Christ, and the glory that should follow."

Beyond that silent river, in the glory summer land,
In that beautiful forever where the jeweled city stands,
Where the ever-blooming flowers send forth their sweet perfume,
And my heart's most cherished thoughts in heavenly beauty bloom.
And when I cross that river, the first One I'll adore,
The first to bid me welcome as I reach that golden shore,

Will be my loving Saviour, the One who died for me,
That through a long forever, from sin I might be free.
And then the next to greet me in that city fair and bright
Will be my sainted mother, arrayed in garments white;
A gray-haired father pressing closely by her side
Will clasp my hand in fervor as I cross that swelling tide.
Then a curly-headed brother, a little sister dear,
A darling little daughter with her merry laugh and cheer,
And there they'll gather round me to bid me welcome home,
And there we'll wait together for the loved ones yet to come.
Oh, the joy that there awaits me as I reach that golden shore,
To clasp the hands of loved ones and part from them no more!

And all this is made possible through "the sufferings of Christ, and the glory that should follow."

Satisfaction Guaranteed

By GIL DODDS

Special Youth Speaker, World Champion Mile Runner, and Winner of the Sullivan Award

There is a question that I have asked myself often: "Have I done my best for my Master?" Every race that I go into I try to run my best. I try to give everything that I've got. Some of the people that watch the meet, spectators and opponents alike, tell me that the best way to run a race is to run it the comfortable way, and feel refreshed after the race is over. I cannot say, however, that I have given my best unless I am physically tired, unless as I come off the final curve I have no extra kick as so many have, because my coach always tells me, "Gil, when you have a kick coming off the final curve, you still have a lot left within you that you never gave in the race. I want you to give it throughout the whole race so that when you're through you've given your best."

May I once again thank all of those who have enabled me to give my best because they prayed with me and for me as I have been running. I was told once, however, that there was a lady who said that she prayed until she heard several races in which I was out in front so far that she didn't think I needed her prayers. But it was just those prayers that put me out in front. I do thank the Lord, and I give Him the praise and the glory as I always have tried to do, especially for this past indoor season for being able to go back after being told by many radio announcers and radio men: "Gil, you shouldn't come back. No one has ever made a comeback." But I looked to the Lord, and as the Lord led and guided, I felt that the thing for me to do was to go back.

With my eyes turned once again to the track, I looked back

over my past races, over the past seasons that I had spent on the board paths of Madison Square Garden, the cinder paths of Randall's Island and elsewhere, including all of the thrills I had had. Yet I had to say truthfully to myself that, as an athlete, although I had spent fifteen years of competition on the track, I had never been completely satisfied, although I had foolishly thought at one time that I had reached the point where I would be satisfied.

Once as I was touring the land with Gunder Hagg, I prayed a prayer that I realize I should never have prayed. It was a selfish prayer. I prayed, "Lord, if You will just let me beat this fellow that they say can't be beaten, I will be ready to quit running, and I will then be able to do other things that people say I should be doing."

I never had this privilege of beating Gunder Hagg in any of the seven races of our American tour in 1943. It was a selfish prayer and since then I have prayed only, "Lord, help me to do my best," and have claimed some of His precious promises.

I can truthfully say now that I am not satisfied as an athlete on the track, although in each race I have tried to give my best, because I realize that there are still more things to be accomplished, still more goals to be achieved and fields to be conquered. As I think of them, I think of the fabulous four-minute mile and the one runner who came the closest to running it, Gunder Hagg. But after the race, as everyone congratulated him and told him that it was one of the greatest races ever run in Sweden or anywhere else, and that it was a record that would stand for years to come, he turned to the judge and said, "I would have run the four-minute mile tonight had not a cartridge from the starter's gun lodged on one of my spikes at the start of the race, which bothered me throughout the four laps of the race."

Here was an athlete who had run a mile in four minutes and one and four-tenths of a second, an athlete who should have been satisfied, but he was a true athlete because he was not satisfied with his performance. He realized that there were still more fields to be conquered, and as I think of that I think of my-

self with undefeated seasons, an indoor record, a Sullivan award and various victories in succession, and yet I can truthfully say that I am not satisfied as an athlete because I realize that, as athletes, should we arrive at the point where we feel that we are satisfied, and have the feeling that we have attained and accomplished, we are no longer any good to ourselves, our school, our team, our club, and above all else, we are no good to the sporting world. The same is true of the individual when he is content to sit back and fold his hands and say, "I am satisfied with life. I have arrived."

As I think of this, I think of various questions we should ask ourselves as individuals. Each of us might ask himself: "Am I satisfied with the work that I am doing? Am I satisfied to the extent that I feel that I am doing my best, and that I am meeting the challenges in everyday life?" But the one question that each of us should face and answer truthfully is: "Am I satisfied with my relationship to the Creator of the universe, Jesus Christ?"

I am afraid that at times we are very much dissatisfied because we find that we are going one way and God is going another. We are going our own way. We are not going the way that God would have us. I find that in my running, and as I look forward into future life, I am constantly striving to do my best, but again I ask myself, "Am I satisfied with my relationship to Jesus Christ?"

This is the question that each of us should ask. As I think of that I realize that we must all come to the point where we must answer these questions ourselves. Yet there are some who have been missing the best things in life because they have failed to answer the all-important questions that are before them and, as athletes, have not been in the right relationship with Jesus Christ. Satisfaction cannot be found in track or any other phase of life apart from Jesus Christ.

We should, however, begin at a common point of agreement. We should realize that the most precious things in life are spiritual, and not material. They are certainly not the cups and the trophies an athlete receives after winning a race. They are cer-

tainly not a countless hundred and one other material possessions that we can hold. And by the same token it should be good news to know that we do not find satisfaction in wealth, because if we found satisfaction in this, very few of us would have earthly satisfaction.

I am glad when we face the reality that satisfaction is based alone upon spiritual relationship with Jesus Christ. When asked to compete in various meets in big time, I was often assured of satisfaction. Wouldn't I be running in Madison Square Garden? Wouldn't I be rubbing shoulders with the great athletes? But friends, I was fooled. I have not been satisfied.

It is a rule that all competitors desiring to run in a race must sign an official entry blank. As we sign, there are many questions that we ask ourselves. The first is: "Who is guaranteeing these things and especially our expenses? Who is attempting to guarantee us that we will be satisfied?" There are many promoters and runners that we cannot trust, because they have not been reliable in the past, so we want to know who is making the guarantees.

I am glad to say, however, that as we look to Christ and ask Him who guarantees our spiritual satisfaction, we find that it is guaranteed by the Holy Spirit. Realizing that it is He who makes the guarantee, it is natural that we should want to know something about Him and His past record of dealing with athletes. We soon discover that it has been the Holy Spirit who has sustained the saints down through the years and every page of history. A thousand saints and more will rise to their feet on the resurrection morning to bear testimony to the fact that the Holy Spirit of God kept them in the hour of trial. His faithfulness and reliability can be proved from His past record.

We can rest secure today upon the strength of the guarantee, for all the power and the wealth of the ages rests within the grasp of almighty God, our Guarantor. The cattle on a thousand hills, the treasures of the sea and land, and the glories of the heavens all belong to the One who made this promise found in Isaiah 55:1-2:

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

And we have no need to fear as such a one comes to us and wants to guarantee that we will be satisfied if we enter the race He wants us to run, whether it is the mile, the half-mile, the four-forty, the two-twenty, the hundred or even the fifty-yard dash, because the One who makes this guarantee is the Holy Spirit of God.

We not only ask ourselves, as we sign the entry blank, who makes the guarantee, but also who is included in this race. Although there are some athletes we like to run against, there are some we don't like to compete against because they are poor sportsmen. Yet we realize that as the athletes come and go, if we are going to compete in big time, we must be ready to meet all of them as they come along or soon we will not even be asked to compete. True, we must be ready to meet every one, but the field of runners are carefully selected by the meet promoter. Yet what a privilege to realize that as the Promoter of Isaiah 55:1 selects His field, He says, "Ho, every one that thirsteth . . . " He includes all. None are excluded; all are given a chance. What a privilege it is to run and meet such a one who does not exclude any athlete but gives everyone a chance! Here is portrayed truly the true code of amateur athletics.

This call included the dying penitent thief upon the cross. It included that violent persecutor of Christians, Saul. It included that foreigner, the woman from Samaria. It included that businessman, Matthew. It included that scholar, Nicodemus. It included that important man by the pool of Bethesda. The only requirement is that we have a thirst for spiritual satisfaction. This guarantee is to take effect immediately, when we let go and let God.

It took a long time for me, as an athlete, to realize the importance of the fact that it is not until we really let go of ourselves and let God that we have satisfaction. I did not find true satisfaction in my own life until the close of the indoor season of 1943, when I fully realized that as an athlete, in myself I was nothing. Although I prayed in faith and knew Christ as my own Saviour, it was not until I let go of myself and let God use me as He saw fit that I found peace.

Not only is everyone called to participate in the race, but everyone is commanded to take part. " . . . come ye to the waters . . . " — these are the words of a coach to his athletes. He is telling them that they must come. This word "come" thrills every athlete as his coach calls him to start training, as the meet promoters give it to him for the various races, and, finally, when the starter commands him to take his mark.

Each of us should be thrilled when the Coach of Life calls us and says, "Ho, every one that thirsteth, come ye to the waters . . . " He says also, "Harken diligently unto me, and eat ye that which is good . . . "

While there are many who seem to be content to disobey the Coach and do as they want to do, I have found that the only way to find the thrill that is to be found in Christ is to respond to that one word "Come." By responding to this word we find satisfaction in life. There is no other way to find it. Christ calls us unto Himself to come and eat that which is good.

It is satisfaction to realize that there is joy, peace and satisfaction guaranteed when we come to Him and take Him and respond to His commandments as He gives them to us, and feed not upon the husks, but on the entire Word of God.

One step remains before we obtain this guaranteed satisfaction with life which will be ours; we must eat, we must partake, we must appropriate it for ourselves, and we must take Jesus Christ as our own personal Lord and Saviour if we are going to find satisfaction that will be guaranteed. God has made the guarantee and He has signed it with something that is far greater than any signature with which man could sign it. He has signed this guarantee by the precious blood of Christ who died on

Calvary for each one of us, and certainly when the prophet said, "Ho, everyone that thirsteth," He meant the lost. He wants everyone who is outside of Christ to come and see that He is the way, the truth and the life, and that He alone is the one who can guarantee spiritual satisfaction.

We won't ever find satisfaction in track, business or in our work, but the thing that thrills me is that we can find spiritual satisfaction which is guaranteed, if we turn ourselves completely and wholly over to Jesus Christ as our own personal Lord and Saviour and let go of ourselves and let God have complete control in our lives. God will have no part of us until we let go completely of the world, of sin, and of self, and let Him have complete control in our lives, now and forevermore.

Power from Above

By DR. HOWARD W. FERRIN

President, Providence Bible Institute,
Providence, Rhode Island

May I invite you to turn with me to the sixth chapter of Paul's Epistle to the Romans, observing especially verse 17, as we think together about a pattern for "living above." Let us read from the King James Version first. "But thanks be to God [or, God be thanked] that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." There are two corrections made in the margin (one a real correction and the other merely an emendation), to which I desire to direct your attention. This is what Paul wrote, as suggested in some of our revised versions: "But God be thanked, for though ye were the slaves of sin, ye have obeyed from the heart that pattern of teaching to which you were delivered." In the Standard Version we find that "some pattern of teaching was delivered to us," whereas in the revised corrected version we discover that we have been delivered over to a pattern of teaching.

It is my purpose to direct your attention to a *pattern* of teaching by which we, as believers, may be found "living above." There are three notes which ring out with great clearness in the New Testament and when understood do much to interpret the experiences of many of God's people. But let it be understood at once that there is no possibility of "living above" victoriously in Christ unless we understand the teaching of the Scriptures suggested by these three thoughts: first, *Responsibility;* second, *Inability;* and third, *Possibility.*

The Apostle Paul recognized that as true Christians we are saved to live as Christ lived, to walk as He walked, and to

manifest His love and life to the world. The apostle was keenly aware of this responsibility, even as we should be. We are responsible to walk in His steps, but not as the ground of our salvation, because we know that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Having become children of God through faith in the accomplished redemption work of Christ on the Cross, we have *laid upon us* the responsibility of manifesting Christ to the world, and to one another. But we are painfully aware of our inability to do so until and unless we lay hold upon a pattern of teaching which is given us in the New Testament. We are aware that while lofty ideals may ennoble, they do not necessarily enable.

The disciples of our Lord, who companied with Him for three and one-half years, lived under the example of the noblest man that ever walked this earth, but they were not thereby enabled to live as they wanted to live and as they were expected to live as disciples of the Lord Jesus. They were devoted but they were defeated. Is it possible for a child of God to be devoted and yet defeated? I think so, for I know a great many Christians who if asked if they loved the Lord Jesus would say "Indeed I do. I love Him with all my heart." But if you pried a little deeper and inquired of them as to whether they were living above or living victoriously, they would hesitate and probably, as many of us have done again and again, would say, "I'm afraid I'm not living as victoriously as I ought to live."

Now, there is, of course, an area in which none of us reach the ultimate goal, for we are not perfectionists this side of the glorious transformation that will take place at the coming of our blesssed Lord. But there is a sense in which the heart can be at rest, and the mind at peace, concerning one's life in Christ, if one follows on to know the Lord according to the pattern of teaching suggested in the Scriptures. Paul recognized these two patterns of teaching and realized that they set before him his responsibility to God, and if we would think clearly concerning them, we would think according to divine revelation. The first pattern of teaching is the law. Now, when God gave the law,

He gave a revelation of Himself in commandment, and that law, like its Author, was and is perfect. The Psalmist said, "The law of the Lord is perfect." But when that law was given, it was given to Israel at Mount Sinai; that Israel recognized her responsibility to that law was evidenced when she said, "All that the Lord hath spoken we will do."

Now, when the law was given to Moses, it was attended by certain other statutes which were in the form of ceremonies and judgments. The ceremonies had to do with the religious life of Israel; the judgments had to do with the social life. But God's law in commandment was contained in the Decalogue — a perfect pattern of teaching. That Paul recognized his responsibility as a Jew to keep the law of God, that God's law was worthy of being kept, and that it was a perfect pattern of teaching for mankind, is seen in the apostle's testimony in the seventh chapter of the Epistle to the Romans. May I direct your attention to verse 14 in which we have Paul's words: "We know that the law is spiritual." If you look at verse 12 you will note that he bears testimony to the law thus: "The law is holy, and the commandment holy, and just, and good."

Now, while Paul recognized his responsibility to the law, he also recognized his inability to measure up to his responsibility, for note chapter 7, verse 14. After he recognized his responsibility he goes on to say in verse 15, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Paul's inability is also expressed in verse 20, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me," and again in verse 23, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." It is a wonderful hour in a man's life when he recognizes not only his responsibility toward God but also his inability to do what God required of him.

Paul did not always recognize his inability, for there was a time when he thought he was quite able to do what the law of God commanded him to do. He says in the third chapter of Philippians that concerning the righteousness of the law

he considered himself blameless. But in the seventh chapter Paul says one day there leaped out from the law four words — that's all — and those four words, pressing upon his consciousness, made him realize that he had not done what he was responsible to do, and that he was unable to do it. Those four words were: "Thou shalt not covet." It found his heart a nest of desire and ambition that was wholly a result of his inordinate affection. When the law really came home to his consciousness, when the law, that perfect pattern of teaching, registered upon his inner soul, then it was that he said, "Oh, God, I not only have not kept the law, but I see that because I struggled to do it and failed, I am *unable* to keep it."

Now, don't think for a minute that Paul's inability grew out of weakness with respect to his will power. The essence of liberalism is self-salvation. All humanism and moral teaching resolves itself into the belief that man has within his own will power all the energy he needs by which he can live as he ought to live. Look at what Paul writes in the eighteenth verse of the seventh chapter of Romans, the latter part particularly. In the first part he gives the reason: "I know that in me (that is, in my flesh,) dwelleth no good thing; for" — now note — "to *will* — to exercise his will — "is present with me; but *how* to perform that which is good I find not."

Let us consider a conception of the Pharisees of Paul's day which differs from that commonly accepted by us. Whenever any preacher uses the word "Pharisee," immediately we think of everything mean and contemptible in religious circles. But if you will study the life of the Pharisee in the days of our Lord, you will discover that there were two classes, just as there are two classes of that type of person in the Church today. A Pharisee of that day — earnest and sincere as was Saul of Tarsus — was one of the finest expressions of humanity to be found in the ancient world. Why, Paul wanted to do God's will and testified saying that he served God from his "forefathers with pure conscience." And in the pursuit of righteousness the Pharisee would put the Fundamentalist of today to shame. Yes, he would. The Pharisee would go through the most severe ritualis-

tic practices because he thought that somehow he could please God. He would bring all of his will power to bear upon this issue of righteousness in his life. That is more than some of us do now, even in this day of grace, so we may well believe that when this man, Saul of Tarsus, said, "To will is present with me," he was saying this: "I have thrown my will a thousand times on the side of God's holy law, only to find that it wasn't enough." "How to perform that which is good I find not." Sometimes I think we read the seventh chapter of Romans and dismiss it too lightly. If you and I had a little more of that conflict we would perhaps be a little more eager to discover how to live well pleasing unto God. It might be good for some of us to say again: "O wretched man that I am! Who shall deliver me?"

Note how Paul recognized his *responsibility* toward God — and truly this was a great hour, but it was still a greater hour when he recognized his *inability*. Oh, what an hour it was in Paul's life when he recognized the *possibility* of living a life well pleasing unto God. When did he discover it? I'm not interested in the chronology of this discovery, whether it occurred in Arabia, when he was blind, or at some time subsequent thereto. From a study of II Corinthians 5 we note that at the very beginning Paul said, "We thus judge [or, this is the judgment passed upon the whole redemptive scheme when we accept Christ] that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

Paul saw the Cross, and if you begin with his thinking, you must begin with the Cross, for there the apostle saw the very focus of all of God's eternal purposes for the redemption of man. Paul saw believers identified with Jesus. On the Cross, Christ became the federal Representative of a new race and incorporated into Himself all those who would believe on Him. He said, "Now that I am risen from the dead I have taken you up into Myself as risen ones, that you might live well pleasing unto God." So what was Paul's discovery? It is stated in the sixth chapter of Romans, and the three great facts set forth

are these: first, I was identified with the Lord Jesus Christ on the tree when He became sin for me and then died to sin: second, I was identified with Him in His burial; and third, I was identified with Him in His resurrection. Now, that ought not to be difficult for us to believe, for you know, I am sure, that Christ not only died for our sin but that He was made sin. Then, having been made sin, in order to be free from it and to be justified by the Spirit and Himself live unto God, He had to die, too.

Now, Paul says, "Here's a new pattern of teaching! It's not the law." In Romans 6:14 he says, "Sin shall not have dominion over you: for ye are not under the law, but under *grace.*" Now you are under a *new* pattern of teaching, and that is the pattern of grace suggested in His glorious revelation of truth, namely, that God has taken believers up into a new representative Head of a new race to be heirs of the kingdom of which Christ is the Head.

That truth may be difficult for some of you to lay hold upon. You say, "How could I be incorporated in Christ nineteen hundred years ago when I was not yet living?" Well, let me ask you a question. Do you believe that Christ died for your sins? You say, "Of course, I do." Well, how could Christ die for your sins when your sins weren't committed until about nineteen hundred years after He died? You see, there's timelessness in redemptive truth which must be accounted for. The infinite God with whom the present is as the past, the future is as the present, and who lives in the eternal presence of the things of the past and the things of the future, converges them upon His beloved Son. We accept His death as the ground of forgiveness and justification in this life. Listen, in the same way He took you before you were born, and in His great redemptive scheme He put you into Christ. And do you know how much He thought of you? He thought enough of you to save you, so you must be of some value. But this is what He thought of you as you were in Adam — He thought enough of you to *kill* you. He crucified you: He put you to death. And the proof of that is this: if you weren't worthy of death, then Jesus would not have had to die in your place. You

were worthy of it as you were in Adam. The only way God could get you over into the new life, into the new creation, and into the kingdom, was to bring you through that way of the Cross and the empty tomb into His glorious presence.

That is the new pattern of teaching! That is why in verse 11 we find these words: "likewise" — that is, as Christ died to sin, was buried and rose again — "likewise" — and the next word is the important one — "reckon ye also yourselves to be dead indeed unto sin, but alive unto God" not *through,* as the Revised Version has it, but *"in* Christ Jesus." Now, what does the word "reckon" mean? They say that many a pilot flies by dead reckoning, and they used to talk about sailing by dead reckoning. You've got to live your Christian life by dead reckoning. Of what? Of this pattern of teaching — that you are one with Christ and so identified with Him that His death is yours.

I'm going to tell you a story of the Civil War which may help some of you. It came out of the Southland. Wyatt was conscripted to go to war, but he had several children. A young fellow by the name of Pratt, who had no dependents, offered to go in his stead. He was accepted, drafted, and bore the name and number of Wyatt. Eventually Pratt was killed in action, and because he had died as the substitute and in the name of the other man, the name of Wyatt was recorded. Some time later Wyatt was again called for service, but at the recruiting office he said, "You can't draft me." They said, "Why not?" He replied, "I'm dead." They said, "Dead? How are you dead?" He said, "Well, look at your records." They did and found that Wyatt, although alive and well, was dead in the eyes of the authorities because he was identified with his substitute.

You were crucified in your Substitute, and when Jesus died for sin, so did you. When He rose again, so did you. Now, these are facts. The trouble with us is that we do not *reckon* upon them. We have to reckon continually — or, to put it in the language of that beautiful song:

Dying with Jesus, by death reckoned mine;
Living with Jesus, a new life divine;

Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am Thine.

I cannot have one experience to last me a lifetime. I must reckon, reckon, and keep on reckoning, not counting my feeling.

Reckon, reckon, reckon,
It's not how you feel;
You take care of the reckoning;
God will make it real.

That's worth keeping. Write it down in your Bibles, and may God help us to "keep on reckoning"!

Avenger and Adversaries

By DR. VANCE HAVNER

Bible Teacher and Author, Greenboro, North Carolina

I think that the division between the seventeenth and eighteenth chapters of Luke is one of those that never should have been made, because it seems that all of this is part of one and the same discourse. You will note the continuity in thought as we move across into the eighteenth chapter (see Luke 17:20–18:8). Our Lord was speaking here, you will observe, first to the Pharisees and then to the disciples. I think misunderstanding is often caused by failure to notice what things were said to certain groups. It was the Pharisees who asked first when the kingdom of God should come, and the Lord said, "The kingdom of God does not come with outward show; the kingdom of God is within you."

Now, I know that there is some difference in interpretation as to what that means. The Scofield Bible says it means that the kingdom of God is among you in the presence of the King and these subjects who might be said to form a nucleus of the kingdom. But A. T. Robertson, who knew his Greek, said it means what it says here: "The kingdom of God is within you." There is a sense indeed in which it is within us. It is not meat nor drink, but righteousness, peace and joy in the Holy Ghost. And yet there is the other sense, too.

Jesus turned right from the Pharisees to the disciples, and after saying to the Pharisees that the kingdom did not come with outward show in this sense, He began to talk to the disciples about the time when it would come with outward show. For unto them it was given to understand the mysteries of the kingdom, and He could speak to them in a way He could not speak to the Pharisees.

I think that Peter must have had these words of our Lord in mind when he later wrote in his epistle about these very days of Noah and of Lot. You have in this portion of Luke three characteristics of the end time, the last days. First, you have *worldliness.* We read that there will be eating and drinking, marrying and giving in marriage, buying and selling, planting and building. Why do I call that worldliness? Because that's what it is when that's all one does. And that's all that most folk are doing today. It's all they're occupied with. These things, of course, can be carried to extremes, and then they became sinful. And every one of them is being carried to extremes now. Eating and drinking, marrying and giving in marriage, divorce scandals, black-marketing — our headlines reflect these excesses. But even when these things are not carried to such extremes, if they engage all of one's attention and time, — that's worldliness.

I'm thinking of a man back in the community where I grew up. As far as I know, he never danced, he never went to the picture show, he never played cards. But he spent all his time tearing down old barns and building greater; he was taken up with the things of this world, and he was a worldling just the same because he was occupied with this world.

Our Lord said, "As it was in the days of Noah and Lot, so shall it be now." Let me ask you, just what do you hear people talking about today? Isn't their conversation concerned mostly with eating and drinking, marrying and giving in marriage, buying and selling, and planting and building? Isn't that the life of most people? As I watch the multitudes milling about today on the streets of our cities, I think about the parallel passage in Matthew 24 where our Lord, speaking of these people in the days of Noah, said, "And knew not." And they don't know today. They don't realize what time of day it is. They don't know the score. They don't know which way the wind's blowing. "And knew not until the flood came, and took them all away."

Then our Lord says in verses 31-36 that there will be a division when He comes, but I'm not concerned with that in this message. I press on to verse 37. The disciples asked, "Where will all this

be?" And He said, "Where the carcass is, there will the eagles be gathered together." Now, this isn't a very elegant verse. Maybe it will be a bit hard on some of the supersensitive, but there's a lesson there for us today. Where the decayed carcass is, there will the vultures be gathered together. That's what He said. I don't know whether He had in mind Job 39:30 where, speaking of the eagle, Scripture says, "and when the slain are, there is she." But what does this mean?

The first mark of the last days is worldliness, and the second is *corruption*. There come times in the history of mankind when people become so foul and so morally and spiritually corrupt that the only thing God can do in justice is to send the vultures of judgment. He did that in the days of Noah. He did it in the days of Lot. There are those supersensitive folk who are always worried about the slaughter of the Canaanites. That is one of the first objections that some Bible critics like to bring up. Why would a loving God command the slaughter of the Canaanites? It is just another case of the carcass. The Canaanites had become so thoroughly rotten both morally and spiritually that they had become a cancer and God had to operate. Even His own people slipped away from Him again and again, and when they got into corruption and turned their backs on God and apostatized, judgment came.

When the Roman army took Jerusalem (some think there is a reference here to the standard of the Roman army, the eagle) under Titus, that was simply another case of the carcass and the vultures. Then when the Roman Empire fell and the barbarian hordes came down from the north – carcass and vultures; the French Revolution – carcass and vultures; World War I – carcass and vultures; World War II –carcass and vultures. And there is coming a time when the human race will become unspeakably corrupt, God's people, the salt of the earth, having been removed (that is the only thing that keeps it from being totally corrupt today – the presence of the Holy Spirit, the Restrainer, within God's people and if God's people are removed, you might as well try to dam up Niagara Falls with

toothpicks as to keep back the flood of corruption that will sweep the whole earth.

I know that doesn't sound very optimistic, but we're living in a land right now that is fast getting ready for such a condition. When eight hours more a week are spent at the movies than in Sunday school, and only one out of every twelve in America attend church, when seven of every eight children quit church and Sunday school before they're fifteen, when there are fifteen million sex magazines read every month by one third of the people of this nation, when there are more barmaids than college girls and three times as many criminals as college students, with a hundred thousand girls a year disappearing into white slavery, one million babies a year born out of wedlock, and more doomed to death before they're born, with sixty suicides every day, a murder every forty minutes, a major crime every twenty-two seconds, when two out of three adults smoke and 750 dollars is spent for sinful pleasures and amusements for every dollar to foreign missions, don't you think the carcass is being readied for the vultures?

Then there's one other mark of the end time: *faithlessness.* "When the Son of man cometh, shall he find faith on the earth?" Spurgeon said there would be so little of it that there would seem to be none. Bishop Ryle said it would be as rare as when only eight were saved in the ark and four out of Sodom. William E. Gladstone, England's great Christian prime minister, said near the close of his life: "The more I look out upon world conditions, the more I am reminded of the words of our Lord, 'When the Son of man cometh, shall he find faith on the earth?' " I believe that His coming will be delayed until some believers almost despair. Iniquity will abound and the love of many will wax cold, and faith in Christ, and faith in the revealed body of truth, and faith in the Lord's return, anyway you want to put it, will be very scarce.

Scoffers abound today — one of the signs of the Lord's return. Whenever you see a fellow who says there are no signs of the Lord's return, he's a sign. He's one of the signs — the fellow who says there are no signs. He's a two-legged sign moving around,

advertising the fact that the Lord is coming soon. A great many people will decide that God doesn't care and that there's no use praying. Many believers will be beset by strange maladies of the body and of the mind. Some will be the target of demon activity because demons are not confined to the foreign mission field by any means. Now, I don't believe in going off on the deep end on this subject. I've read some books on this that made me want to look under the bed at night before I went to sleep. But just the same, we are going to be the target of diabolic movements. There will be an unexplainable tiredness and languor creeping over even the people of the Lord. We will be disinclined to read the Bible and to pray. I've never preached to so many tired people in all my life as during the past five years. They come to church on Sunday morning with one eye shut and the other going out of business and if I get one tenth of what I say across, I'm doing real well. I don't know what causes it. Maybe it's these labor-saving devices. You know, our grandmothers could bring up a dozen children and have time to walk with God and commune with Him; but by the time you've turned on and turned off these gadgets all day, you're a wreck. Maybe it's that. I don't know what it is. But I know that people are tired. And the devil has superimposed on top of that natural, if it is natural, tiredness a spiritual languor and deadness.

Now in the midst of the worldliness, and the corruption, and the faithlessness, what to do? Well, that's where the parable comes in – the parable of the importunate widow. Here's our Saviour's prescription: "Men ought always to pray and not to faint." Prayer never will exhaust you, but the lack of prayer certainly will. Here we have the widow and her importunity in prayer. I believe some people have the wrong interpretation of this parable. I think some have the idea that if you just keep praying, and keep praying, and keep praying, finally God will answer your prayer.

But the lesson is in the contrast, not in the similarity. If a wicked judge could be prevailed upon by the supplication of this woman to grant her request, how much more will our Heavenly Father grant the request of His child! But I think

there's another side to this, too. The widowed Church is represented here, for the Church today is, in a sense, a widow. The Lord is away; He's coming back. I like to call this the parable of the avenger and the adversary. The Great Avenger is coming back one of these days, and if ever there was a time when this Scripture was up to date, it is now. Don't you find as James Russell Lowell says, "Truth forever on the scaffold" and "Wrong forever on the throne" at this hour? God the Great Avenger delays His vengeance, and some people seem to think that it's almost no use to pray, and the attitude of others is: "How long, O Lord, how long?"

Now the widowed Church, beset with adversaries — the worldliness, the corruption, the faithlessness — waits for her Lord, waits for her Avenger. And what is she to do? Pray, and not faint. I believe there's only one weapon left today, and that is the weapon of this kind of prayer. I think we are too far gone for anything else. I think it will be a fine thing if the Church becomes desperate enough to make her prayer. "Even so, come, Lord Jesus." Man's extremity is God's opportunity, and when we get to this place, something will happen. I think the trouble at this hour is that the situation is desperate but the saints are not. We're taking it easy.

I marvel at my own stupidity in an hour like this. I marvel at it that I can take it as easy as I do. I'm not just talking down to you. I think all of us might well get under conviction at the dullness and the heaviness and the indifference of God's people at this hour. We've not reached holy desperation in the Church. When we do, we'll quit fighting each other and we'll quit bragging about our big preachers and our great numbers and the money we've raised, and we'll quit trying to bring in the kingdom and start bringing back the King. As long as we have a few tricks up our sleeve, we never will get down to this kind of praying. And we have a few tricks left. We have to get shipwrecked on God. We haven't got to that place. You say that's pessimism. No. I'm not a pessimist, and I'm not an optimist. I'm a truthist. And this is the truth right here.

Well, would this kind of prayer bring revival? Certainly. Because he that hath that hope in him purifieth himself, and that's revival. Revival is the Church purifying herself and getting ready for the Lord. The word that this woman used was not, strictly speaking, "avenge." The better translation is: "Vindicate me of my adversaries." There's a difference between vengeance and vindication. She wasn't really asking so much for vengeance; she was saying, "Set things right." And they need setting right today.

"We wrestle not against flesh and blood, but against . . . spiritual wickedness." Campbell Morgan said the Christian life is lived in the presence of gigantic forces opposed to Christ and God. The devil has chloroformed and cocained the atmosphere of this present time until people find it difficult to get down to business and pray. We've lowered our standards; we've quit watching and praying. A lot of Christians have let their children go to ungodly schools and come back infidels; and other Christians are sneaking back to movies and back to cards and back to cigarettes, and others are asking, "What's the use of getting down to business?" They have lost their fire and fervor.

And I find that a great many have lost their sensitiveness to sin. My Bible says, "Abhor that which is evil." "The fear of the Lord is to hate evil." "Abstain from all appearance of evil." I remember how shocked I was the first time I ever heard a woman swear, or saw a woman smoke a cigarette. I was brought up in an old-fashioned atmosphere where only a certain type of women would engage in that sort of thing. I was shocked and I hope I never get to the place where I'm not shocked by these things. Oh, I don't mean a holier-than-thou, Pharisaical attitude, looking down one's nose at those who go astray. I don't mean that. But we ought to have a sensitiveness to sin, and even God's people lose it if they aren't careful.

The most popular word today is that word "tolerance." It's being played up far and wide. You'd think it was the greatest of all the graces. The devil never had a word that he used to more advantage than he uses that word "tolerance" today. The other day I saw an ad – a beer ad – that started out: "In this

America of kindly good-humored tolerance." I said, "Look out. The devil's going to put something over us when he starts out like that." When men begin to tolerate sin, they will soon endorse sin, and then they will soon commit sin. And tolerance is the first step. There's so much of this attitude today: "There's so much good in the worst of us, and so much bad in the best of us, that it doesn't behoove any of us to say anything about the rest of us." After a while you get to where nothing's bad. You don't get stirred up about anything. Nothing ever pleased the devil more than that.

My Saviour's prescription is to pray and not faint. Let me apply it to the individual. What's your adversary? You're waiting for the Great Avenger, but He hasn't come yet. Sometime you feel as if it's no use. What is your adversary? Some people's adversary is right at home because Jesus said a man's foes shall be they of his own household. Sometimes the greatest obstacle that a man has to living an out-and-out Christian life is under his own roof. Well, you can get victory there by the grace of God, by being sweet, and living the life, and praying. Pray and don't faint.

I remember that when I was growing up, back in the country, there used to be in our church an old godly mother who would get up in the prayer meeting—I can see her yet in my mind's eye, with the little old black satin bonnet on her head — and she'd get up and say, "Pray for my boys." She had such tough boys that I don't think anybody ever bothered to pray for them. But she did. And when I go back now to preach there, one of those boys is the superintendent of the Sunday school, and two more are deacons in the church, and they sit there like judges. The old mother has gone on. But I tell you, she kept on praying, "Vindicate me of my adversaries." And God did vindicate her.

Well, maybe it's not somebody in your own house, but maybe there's somebody in this world who gave you a dirty deal some years ago, and you never have gotten quite right in your own heart about it. You know, we have some Christians today who will never have a revival in their own hearts because they have an inner resentment and a hidden grudge. While they don't

intend to get even with so-and-so, they'd be mighty happy if somebody else did. Is that the way you feel about it? Then read Romans 12:19: "Vengeance is mine; I will repay, saith the Lord." Let the Lord take care of it. Just turn it over to the Lord. He's the Great Avenger. And you might read Proverbs 20:22: "Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee." Turn it over to the Avenger.

Maybe it's a sickness. Maybe I'm talking to someone who has a thorn in the flesh. I don't know what Paul's thorn in the flesh was. But I know one thing: he wanted subtraction and what he got was addition. He said, "Lord, take it away." And the Lord didn't take it away, but the Lord gave him more grace. Maybe you've been asking for subtraction and you still have that old thorn. How about asking for addition? Ask God for more grace. He'll give it liberally and upbraid not. I'm glad, my friends, that we're all going to have brand new bodies. We're going to get vindication. Now, doesn't that thrill you? Think of it – no arthritis, no rheumatism, no high blood pressure and all the rest of it. We're going up one of these days. I'm glad of that! I heard a Modernist preacher some time ago say he didn't like that word "salvation"; he thought we ought to use the word "salvage." But when you salvage a thing, you salvage the same old wreck. Salvation is something new. I don't want to be towed into glory behind a wrecking crew. I'm going brand new, thank God, with a new body – because God promised it.

And I know another adversary that we all have: Satan. He goes around in three ways. He goes around as a roaring lion to devour. Some people he overwhelms with tempestuous, tumultuous temptation. He also goes as an angel of light to deceive. And, again, he goes around as the great discourager, the accuser. Did you ever try to speak for Jesus, and just before you get up the old devil sneaked up and said, "Who are you?" Of course, maybe you needed to get right with God before you got up to speak, but if you are right with God, then that's the old accuser. You know, when he comes up and says that in my ear, I always say, "Now, I'm not preaching Havner; I'm preaching Jesus

Christ. Is there anything wrong with Him?" The devil has never been able to find anything wrong with Him. So Satan comes in one of those three ways. You're going to get vengeance one of these days because God is going to put the devil where he belongs. However much beset you may be, the Avenger is coming, and so take heart. Evil men wax worse and worse – whether the gangster on the back street, or dictators, or the final dictator that we're headed for one of these days. We've had all of our Caesars – but there's one more coming: a final one. God's going to set things right. Meanwhile, let us pray and not faint. Pray when you feel like it; pray when you don't feel like it. Pray till you do feel like it. Watch and pray. Watch that you may pray, and pray that you may watch, lest coming suddenly, He find you sleeping. He says He will avenge speedily; He will come suddenly; the speed of His vengeance will be in proportion to the delay of His coming; *but He's coming.* I thank God for the promise of it!

Old Dr. W. B. Hinson, that great preacher on the West Coast years ago, preached a great sermon one Sunday on the Lord's return. A young preacher said to him, "Dr. Hinson, I read your sermon, the account of it. I just can't see that. I just can't get that out of the New Testament like you did." Dr. Hinson said, "Of course you can't get it out. It's in there to stay." And I say "Thank God, it's there – the promise of His return."

A very prominent minister some time ago made fun of us folk who look for Jesus to come back. He said, "It's like waiting for an earthquake – it's such an abnormal thing." Now, brother, there's quite a difference. I don't know whether an earthquake will ever come to Winona Lake or not, but I know Jesus is coming back to this world. Sitting around waiting for something when you don't know whether it's coming or not is one thing; but waiting for somebody you *know* will come is something entirely different. If there ever was a song we need to learn to sing all over again today it is that old song I used to hear the Methodists sing:

My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

I put that in an article one time and I had "a thousand foes arise." I looked it up and had missed it by nine thousand. And you know that's not too high an estimate for the adversaries of the soul. But while the widowed Church is beset with adversaries in the midst of the worldliness, in the midst of the corruption and in the midst of the faithlessness, awaiting the Avenger, let us pray and not faint, for we have the sure promise.

When I went to school years ago I was the world's worst mathematician. My marks in arithmetic – well, the less said about that, the better. But I always remembered one thing. However intricate the problems might be in the middle of the book, the answers were always in the back of the book. I thank God that I have in my hand a Book that has the answer in the back. And however complicated your problems may be, the answer to all of them is on the back page: "Surely I come quickly. . . Even so, come, Lord Jesus."

The Meaning of God

By DR. J. A. HUFFMAN

President, Winona Lake School of Theology

I. The Meaning of God Creatively

That there must be a cause somewhere in the universe adequate to produce it is conceded by all rational thinking. No intelligence demands an argument on this point.

The earth, the solar system to its most recently discovered planet, Pluto, the thirty billion similar systems concerning which astronomers tell us, are all related to some greater universal center, and even we our very selves argue conclusively the existence of an adequate cause. The fixed stars, declared to be suns of other systems, so remote that thirty thousand years with light traveling one hundred and eighty-six miles per second are required for light to reach the earth from those remote stars or suns, are included in the great universe of God. What the two-hundred-inch telescope reflector which is now being prepared, and which will be located on Mount Polomar, in southern California, will reveal cannot yet be predicated, but of one thing we are certain, that whatever will come within the range of this telescope belongs to one great universe.

That the cause must be greater than the effect is also easily seen. When the whole of the universe is reckoned with, including personality, the cause which produced it must be greater than all.

All down the millenniums the human race has sought to discover this cause and to name it. In some of their noblest attempts to discover this cause, men have called it by the name of Thor, Ra and Atom. The holy book, which we call the Bible, designates this universe cause as God.

The earliest page of the Bible begins with these significant words, quoting the Hebrew literally: "In beginning God," and immediately predicates of Him creatorship: "God created." It is to be observed that the Bible nowhere argues for the existence of God, but assumes His existence from the first word of Genesis to the last word of the book of Revelation. If no argument is needed for the existence of the sun, much less would an argument be needed for the existence of God. It is interesting to observe the irony with which the unbeliever is cited and dismissed in Psalm 53:1, which reads, "The fool hath said in his heart, There is no God." Without even arguing the matter, the Psalmist dismisses it forthwith.

II. The Meaning of God Sustainingly

That the Creator of the universe continues as its Sustainer needs no argument. God did not create the universe and then absent Himself from it. The existence, the perfection and the precision of the universe argue a Creator who still lives and who is still on His throne. Morally speaking, all may not be right with the world, but the ruler of the universe is still administering its affairs. The recurring of day and night, the coming and going of the seasons, the eclipses of the sun and the moon, the appearances of comets, all of which are predictable, with minute precision, years in advance, are evidences of a master hand still at work.

III. The Meaning of God Redemptively

Whether man would have it so or not, the universe, as we know it, is a moral universe. The Creator did not discontinue His creative work at the soles of men's feet, but placed within the world responsible sovereign beings. A moral universe with sovereign human beings required, and continues to require, freedom of choice. It appears as though God took a tremendous risk in the creation of sovereign human beings, for well He must have known that this freedom would be misused; He must have known long in advance of the calamity of the human race which we call the fall, but despite all this, He chose to create man sovereign.

Redemption, with all that it includes, is the remedy which God provided for the racial catastrophy which we call the fall, in the Person of His Son, Jesus Christ, and His death on Calvary. Whatever else may be said of the marvelous plan of redemption, one thing should stand foremost in our thinking: redemption was not an after thought but a forethought with God. In Ephesians 1:4 it is specifically stated that even before the foundations of the world were laid, God chose that men should be made holy in Christ. It may be entirely impossible for the human mind to grasp the significance of God's great redemption, and harmonize it with the present condition of the race, but the Apostle Paul in the great classic passage of Philippians 2:5-11 climaxes with these words: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Could we see as God sees, we would have no difficulty in discovering that throughout the whole creation, the fall of the race, and God's great redemption, God, the Father, will be glorified.

There are those who have difficulty in harmonizing the sovereignty of God with the freedom of man. Between these two sovereignties, however, there can be no clash or contradiction, for the sovereignty of man is included within the scope of the sovereignty of God. This truth was beautifully illustrated by Dr. Charles R. Blanchard, who in speaking on the subject of prayer asked, "How can God be sovereign and answer prayer?" In other words, he was asking how God could be sovereign and yet allow even a small sphere in which man may be responsible that certain things come to pass because of his praying. He then answered his own question as follows: "God can be sovereign and answer prayer because God, in His sovereignty, has declared that He will answer prayer." There is, therefore, at least a small garden in which man may, relatively speaking, be creator, for his choice will bring something to pass which would never have come to pass had he not chosen to pray.

The scope of God's great sovereignty is the universe, concerning which He does not consult mankind, and with which man has little or nothing to do. The earth moves in its orbit about the sun annually, and rotates on its axis daily, without man's intervention. The seasons come and go independent of the moods of men.

Contrasted with God's great universal sovereignty, to man is committed a garden in which his choices are sovereign. Someone has said that when God desires to grow a beautiful rose He lets man help him, but that when He desires to paint a glorious, gorgeous sunset, He permits no one to assist. Perhaps in the same imagery is found the explanation of the comparative sovereignty of God and of man. The sovereignty of God is universal in scope, whereas that of man is limited to his little garden, and that garden of sovereignty is marked off by God Himself.

IV. The Meaning of God Experientially

Jesus revealed God as the Father of all born-again persons. God is the Creator of all men, but can be, in reality, the Father only of those who have been born from above.

The non-Christian cannot find God anywhere, whereas the Christian can find him everywhere. The infidel astronomer argued the nonexistence of God because he had swept the heavens many times with his telescope and had not seen Him. An outstanding nominally Christian astronomer confesses that he cannot find God in the universe. The reason for this is that he, too, has evidently searched for God by the use of the telescope. Herman VonBerge has beautifully expressed this truth in a poem, which has been set to music, from which the following lines are taken:

I sought Him in the silence
Of th' eternal hills,
When dawn's resplendent glory
The vast horizon fills.
Oft in the stillness of the night
I sought Him in the starry height,
But, oh, the rapture and delight,
I found Him in my heart.

How true! God can be found neither by the use of the telescope nor the microscope, but must be found first in the heart, and when once found in the heart, He can be found everywhere.

It is said that the pious Kepler, who had computed mathematically the earth's movement in its orbit about the sun, and then had waited long and painstakingly until he had proved his computation by observation, exclaimed, "Oh God, we think Thy thoughts after Thee!" A Christian teacher in science is reported to have admonished his class as they were completing an important experiment in the field of chemistry: "Let us be very reverent, for God is about to speak."

We could possibly close this brief attempt to appreciate God in no better way then to quote the lines of Maltbie D. Babcock:

This is my Father's world;
And to my listening ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world;
I rest me in the thought
Of rocks and trees, of skies and seas —
His hand the wonders wrought.

This is my Father's world;
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world;
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere.

This is my Father's world;
O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet.
This is my Father's world;
The battle is not done;
Jesus who died shall be satisfied,
And earth and heaven be one.

Who Is the Son?

By DR. Z. T. JOHNSON

President, Asbury College, Wilmore, Kentucky

As a basis for the message I call your attention to Hebrews 1:8 — "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

I want us to look at this question in very simple form in reference to the Scriptures that tell us authoritatively from God Himself. The first thing I would have you note is the text where God says that His Son's throne shall be for ever and ever, and that is a sceptre of righteousness which is the sceptre of His kingdom. In connection with that, note that He is the heir of all things. You will find in the Second Psalm, verse 8, this statement (referring prophetically to Christ): "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

You will note that this verse refers, of course, to spiritual things, just as the text refers to spiritual things. We are not thinking now, when we say that Christ is the heir of all things, of merely temporal possessions, but we are thinking of spiritual powers that are His and the sceptre of righteousness that rightfully belongs to Him, because, having asked who the Son is, we have already learned from the Word of God that by Him the worlds were made. We read in Ephesians 3:9 (Paul's mission): "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God [and note these words], who created all things by Jesus Christ."

All the worlds, all that we know about them, were made by Him. John tells us, "All things were made by him; and without

him was not any thing made that was made" (John 1:3). Then we read, "For in Him, we live, and move, and have our being . . . " (Acts 17:28).

In other words, our very being depends upon this mystical power of the Son of God which is part of His inheritance through the Father and through His association with the Father in the creation of all things.

But in asking the question *"Who is the Son?"* we come to a more interesting thought, namely, that He is the express image of God. In Colossians 1:5 we read these words: "Who is the image of the invisible God; the first born of every creature."

We find the same thought indicated in II Corinthians 4:4: "In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Carrying further that thought that He is "the image of God," we read in John 14:9: "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

I trust you get the implication of that. Jesus Christ, the Son of man and the Son of God, who has been represented to be the express image of God Himself, even in His humanity, said, "When you have seen Me, you have seen God." In other words, He said, "I am not only the image of God, but I am God." The interesting thing is that He is the only creature, the only human being who ever walked this earth who dared to say a thing like that without fear of successful contradiction. One man referring to Him as Emmanuel, which means "God with us," referred to Him in these beautiful words:

Like man, He walked,
Like God, He talked.
His words were oracles.
His works were miracles.
Of God, the true expression.
Of man, the finest specimen.

Full-orbed humanity,
Crowned with Deity.
No taint of iniquity.
No trace of infirmity.
Ecce homo! Behold the man.
Ecce Deus! Behold thy God!

* * *

Veiled in flesh the Godhead see,
Hail Incarnate Deity!

He was saying that this Christ of God, who was the express image of God, walked this earth as man, yes, but also, as God. He walked as the Incarnate God on earth, as the One who could demand our homage, and our love, and our admiration, and our worship, because we behold Him not only as man, but we behold Him as God. Yes, the One through whom God spoke to the world is not only the heir of all things, and not only by Him were all the world and all things made, but He is the express image of God, yea, He is God Almighty Himself!

Then answering this question further, I would have you note this statement, that Jesus is the One who upholds all things by the word of His power. If you will turn to Matthew 28:18 you will find the statement of Jesus Himself, when He came and spake unto them, saying, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

You will find these words in Colossians 2:10: "And ye are complete in him, which is the head of all principality and power."

I wish you would note those statements carefully. Jesus, the Head of all principality, the Head of all power, dared to say — even while He was on earth; even while He was draped in human form and in human flesh; even while He had what we might call "the limitations of humanity" — without any chance of refutation that all power in heaven and on earth was His. He claimed it. He is God! He is Christ! I am the Redeemer! I am the Saviour! "All power belongs to Me." And to think that that same Christ would come into the world to seek and to save the lost; that that Christ would say, "Come unto me,

all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28)!

To think that that Christ came into the world to bring that power to focus upon you and me, upon our spiritual needs, upon the weaknesses of our poor souls, upon the aspirations of our hearts, upon the immortal desires of us as children of God, seeking light and immortality, heaven and home forever — to think that that power is made available unto you and me even down to this day! Praise God that He is such a One!

Not only does He uphold all things by the word of His power, but I read in Hebrews 1:6: "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

Think of a command like that coming from God the Father! Note to whom it is addressed — the very angels of God. We read that man was made a little lower than the angels (Heb. 2:7). We infer thereby that the angels, in one sense of the word, at least, are a higher aspect of creation than man. In another sense, of course, we know that they are not, but God says that even the angels, all the angels of God, wherever they may be, in heaven or on earth, whenever they can find time to consider the fact of the sonship of God and the divinity of Christ, shall worship Him.

I am reminded here of a very human instance that occurred as recorded in John. Jesus was passing by one day through a small village and He found a man who was blind from his birth. His disciples said to Him "Master, who has sinned that this man should be born blind, he or his parents?" And, Jesus' reply was, "Neither, but that the power of God might be manifested."

Then Jesus made a clay and put it on the blind man's eyes, and told him to go wash in the pool at Siloam, and he would come out seeing. The man went, and washed, and received his sight.

You will recall that after the Pharisees kicked him out of the Temple because he dared to believe in the divine power of this strange Man who had done this marvelous miracle, Jesus sought

him out and said, "Dost thou believe on Christ?" And he said, "Who is he, Lord, that I might believe." Jesus said, "It is Him that speaketh with thee."

In other words, "I am the Messiah, who anointed your eyes, and gave you sight." If you will read that story carefully, you will find that when Jesus made that answer, this young man who had been blind and could now see because this Man passed his way, fell down and worshipped Him. Jesus permitted him to do it. Why? Because Jesus was God, and if the angels of God worship Him, then men of God should worship Him, because when the angels worship and men worship, we are acknowledging His deity, and recognizing His power and looking unto Him as our glorious Lord and Redeemer.

Then I find another interesting statement about who Jesus is. I find that all of His enemies shall be brought into subjection to Him. Incidentally, in passing, may I say that you do not have to worship God. You do not have to obey God. You do not have to keep the laws of God. You can go your own wilful way and you can do as you please with Him. You can denounce Him! You can ridicule Him! You can scoff at Him! You can deny Him! You can laugh at Him! You can leave Him alone, but the time will come when you must meet Him and give an account for the deeds done in the body. Here is the Scripture for it — Luke 20:42-43: "And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool"; we read, moreover, in II Thessalonians 1:7-9, "And to you who are troubled rest with us when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Jesus Christ will be Lord! Jesus Christ will reign! Jesus Christ will rule! Jesus Christ will judge! Those who are His enemies and who reject Him, or who leave Him alone, "shall be punished with everlasting destruction", because His enemies shall become His footstool. We cannot escape the fact, and the truth, and the

verities of the Word of God. So we see that Jesus Christ shall have the worship of the angels, and the worship of men, and the time will come when those who have not worshiped Him, and who have not accepted Him, and who have not believed, will be brought into His presence, not as redeeming Lord, but as discerning Judge; not as to the Lord whom they will crown as Lord of Lords, and to whom they shall sing hosannas, because they rejected Him forever, but as the mighty Christ, the Almighty Christ, who shall have them under His feet and turn them from His presence forever. I could not be true to my calling as a minister if I did not issue this warning to any who may be in rebellion against Him. Though you are a free moral agent now, though you have the right of choice now, though you have the right of rejection now, and you can say "No" to Him now, the day will come when your choice will have been made forever, and He will judge you according to that choice. All enemies shall be brought into subjection to Him!

Note the context of Hebrews 1:8 (read through the twelfth verse): "But unto the Son, he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou has loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning [notice this] hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they shall wax old as doth a garment; and as a vesture shall thou fold them up, and they shall be changed: but thou are the same, and thy years shall not fail."

There Paul is telling the Hebrews what we are told in another place, that Jesus Christ is the same yesterday, today, and forever, and that He is the Christ about whom God is saying that He shall have over His kingdom a sceptre of righteousness which shall never pass away.

Now note briefly what I have said about "Who is the Son?" First, He is the heir of all things. Then, by Him the worlds were made. Then, He is the express image of God. Yea, He is very God Himself! Then I called your attention to the Scriptural

statement that He upholds all things by the Word of His power, and that all the angels of God shall worship Him, and that all the redeemed saints of God shall worship Him. All of His enemies one day shall be brought into subjection to Him and He shall become the discerning Judge, the eternal Judge, who shall separate the righteous from the evil, the bad and the good, and shall say to some, "Come," and to others, "Depart." That is the Christ through whom God spoke through the cradle, and spoke through the pulpit, and spoke from the Cross, and spoke in the tomb to the waiting hearts of men and women the world around, and through whom He is speaking this very day. Thank God, He still speaks!

Then, I read that John, on the Lord's Day after Christ had been resurrected, and seemingly after all the other disciples had gone into the heavens, and John, now an old, gray-haired saint of God in the Spirit on the Lord's day, saw this mighty figure which turned out to be the Almighty Christ, and he was afraid and he said that when he saw Him he fell at His feet as dead and He laid His right hand upon him saying, "Fear not, I am the first and the last." Thank God!

I was in a church attending the funeral of the wife of a friend of mine. I looked up over the casket and a little to the right and I saw written in Greek, "Alpha and Omega," and as the preacher preached, my eyes were on those signs that meant Jesus Christ, the first and the last. Thank God! He lives! He still lives! He said, "I am the first and the last and I am he that liveth, and was dead, and behold, I am alive forevermore." He is today the living Christ of creation; the living Christ of God; the living Christ of redemption; the living Christ of hope; the living Christ to whom we can go in our tragic needs and call upon Him and find the same redemption that the blind man found in the restoring of his eyesight. That Christ who is alive today is our Christ to speak to us as He has always spoken to needy hearts everywhere.

One man paid one of the greatest tributes to Him that I think I ever read. He entitled it: "The Influence of One Life." Here

is what he says in referring to Jesus Christ, the living Christ of today:

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter's shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book; He never held an office; He never owned a home; He never had a family; He never went to college; He never put His feet inside a big city; He never traveled a hundred miles from the place where He was born. He never did one of the things that usually accompanied greatness. He had no credentials but Himself." Praise God, He had them! No credentials but Himself! "While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a Cross between two thieves. His executioners gambled for the only piece of property that He had on earth, while He was dying, and that was His seamless robe, the coat that he wore. When He was dead, He was taken down and laid in a borrowed tomb, a borrowed grave through the pity of a friend.

"Nineteen long centuries have come and gone, yet, today that same Christ is the centerpiece of the human race and is the leader of the march of progress. All of the armies that ever marched, and all of the navies that were ever built and all of the parliaments and congresses that ever sat, and all of the kings, and queens, and presidents who ever ruled and reigned, have not affected the life of man upon earth as that one, single, solitary figure, even Jesus Christ, the living Lord, our King and our Redeemer."

Thank God, He speaks through us today! Thank God, He lives today! Thank God, He needs no credentials upon earth but Himself, and He can do what He says He can do. He can lift our feet from the miry clay and set them on the Rock, the solid Rock Christ Jesus, the solid Rock of His divinity! He can take us out of the night of sin and put the light of eternity in our hearts. He can take the gloom of despair away from us and put the sun-

shine of heaven in our souls. He can lift us until we are out of ourselves and until we are living beyond ourselves, and until we are walking hand in hand with Him through time into eternity where one day we will walk with Him through the royal road to our eternal palace, knowing that God is our Father and Christ is our Redeemer, because God can and did talk to us through Him and gave us a chance to hear His voice. Praise be to Him for what Jesus was, and what He is to you and to me just now. Praise God forever!

The Conquest of the Air

By REV. CLARENCE JONES

Co-Director, Radio Station HCJB, Quito, Ecuador

"The Voice of the Andes"

I praise God for this fellowship, and we thank God for the Christian fellowship, of those who love the Lord Jesus Christ and who are not only seeking Him but are seeking to make Him known. There are two sides to the Gospel, you know. When the Lord Jesus Christ saved us, it wasn't just to give us a high-pressure spiritual experience to "blow a whistle" about, but God gave us "steam in our boilers" so that we could help pull a load like any good locomotive. So there is a job to be done, and I am glad that we can all be here filling up on the good things of the Gospel, going back again to the task that the Lord has ordained for each of us, whether it be the home, the office, the factory or the school. Whatever task it may be, you are missionary workers, each of you, busy at the task the Lord has laid upon your heart and upon your shoulders. Then all of us have the assurance that we are going to meet Him face to face on that glad day of His coming again, and what a day that will be! We will stand in His presence, with the sin question having forever been taken care of through the blood of the Cross; but then we will stand before Him to answer for the deeds done in the body, whether we have "occupied" faithfully while He tarried or whether we have wasted these blessings, so to speak, upon ourselves and forgotten the other man.

You know, there is one sight down in Latin America that we never forget. Anybody who ever travels there remembers the beggars, those who are on the side of the road, poor blind men, oftentimes with little tin cups. As they are crouched in their despair and darkness, there is one pitiful plea which comes from

their hearts as they listen, with that keen sense that a blind person has, for approaching footsteps. As a beggar hears someone coming, his cry is always: "For the love of God, have mercy upon me!"

We missionaries cannot give them much of this world's goods, but it is a joy to take the blessed Gospel story to them and to all blinded mankind, for we are all blind without Jesus Christ. We are all beggars and undone, and we are all in darkness and despair if we haven't found the Light of Life as it is in our blessed Lord and Saviour. So the cry comes to your heart and mine; lost souls the world around send up the cry to us from the four corners of earth, "For the love of God, come and help us!" In olden days it was the cry of Macedonia. Today that cry is still going out, not only from Macedonia, but from all over the world. We, as Christians, strengthened with might in the inner man, are commanded, yea, challenged, by our living Christ to go and give this Gospel to the ends of the earth. And so I am glad to come here where there are so many missionary-minded Christians, those who have caught a vision of living, not merely for themselves but for Christ, and, with Him supreme and victorious in their lives, going forward to carry out the task that He has commissioned them to do.

In the Nineteenth Psalm, hundreds and hundreds of years ago were written these significant words concerning the conquest of the air:

> *The heavens declare the glory of God; and the firmament sheweth his handy work.*
>
> *Day unto day uttereth speech, and night unto night sheweth knowledge.*
>
> *There is no speech nor language, where their voice is not heard.*
>
> *Their line is gone out through all the earth, and their words to the end of the world.* (Ps. 19:1-4).

That, is the conquest of the air, and God has brought to us in this twentieth century means and methods of air conquest; by plane and radio he has opened a new *Air* frontier for us, that the Gospel of our Lord Jesus Christ might go forward as

it has never been propagated in other generations and in other centuries. Now we can carry the message through the air to the ends of the earth! This message, thank God, is a saving message. It is a message packed full of "dynamite," and as we preach it, God honors it, and the Word of God goes forth with mighty blessings to the hearts of those who receive it.

Now, if there is to be a conquest of the air, there surely must be a battle. You are soon aware of this fact as you leave the shores of the homeland, for you are hardly beyond the three-mile limit in your plane or in your boat before satanic oppression seems to settle down on your heart, especially if your spirit is conscious of these things and you are in communion with God through the Holy Spirit. As you pray, you begin to sense an opposition the like of which you do not have here in the homeland. You begin to understand the impact of the forces of evil that have gathered themselves in a mighty onslaught against the things of Christ and against His God, against the Cross and the blood of Jesus Christ. The farther you go from the homeland, the more intense becomes this spiritual struggle.

It is not a struggle against an idea, nor a thing — but you learn from the Word of God that this is a conquest, this is a struggle, this is a fight that is being carried out against God by the devilish personality of Satan himself. We need to remember that, because if you are not careful when you are depressed, you will be considering your own weakness, you will be thinking of some physical ailment and some mental depression, when, in reality a spiritual conflict is being waged. The forces of hell and darkness and of Satan himself have arrayed themselves against God's children, that they might be held back, if possible; that "the very elect" might be deceived, if that were possible. At the least, Satan purposes that we might be hindered and kept from the fullness of the ministry that God has provided for each of us.

We need to wage a mighty warfare against these forces of Satan and against the devil himself. How did it ever begin? In the fourteenth chapter of Isaiah, verse 12, we find the origin of this battle of Satan against God, of light against darkness, of everything that is wrong against everything that is right. The people

of the world sense this struggle; they understand that something is wrong and upside down with the world, and yet they do not know where to go to find the *cause* of what they see only as the *effect*. You and I realize that the cause is the devil himself, for we read in God's Word:

> *How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!* (Isa. 14:12).

Here he was, the archangel, the covering cherub, the angel of light to whom God had given so much responsibility, authority and light, and yet in his pride, his heart was lifted up until he said, " . . . I will ascend into heaven, I will exalt my throne above the throne of God: I will sit also upon the mount of the congregation, in the sides of the north" (Isa. 14-13). This is Satan speaking with his great "I will" against the great "I am" of the mighty Jehovah!

"I will ascend above the heights of the clouds . . . " (verse 14). This proud angelic creature exalts himself, and finally, in awful blasphemy, he cries out, " . . . I will be like the most High" (verse 14).

In that instant, God had to strike him down. He had to cut him down from His presence, because he dared to rebel against the almighty authority of the heavenly throne of the mighty Jehovah. There began this awful warfare, *in the air,* and it is in the heavenlies that our present spiritual warfare goes on, We are reminded that " . . . .we wrestle not against flesh and blood . . . " (Eph. 6:12). If more of us, as Christians, remembered this truth, we would have much less criticism to offer concerning our brethren. There would be much less of the divisive spirit amongst us. There would be much less pointing the finger at the mistakes of some of our brothers and sisters, and there would be more confession of our own mistakes and judgment of self and the cleansing by the blood of Jesus Christ. We do not wrestle "against flesh and blood . . . " Our struggle is not against organizations, not against systems, but "against principalities, against powers, against the rulers of the darkness of

this world, against spiritual wickedness [or wicked spirits] in high [or heavenly] places" (Eph. 6:12).

Therefore it is not a question of a battle being fought on this earth. It is not something that could be stopped by armies. That is why it is foolish for us, as Christians to think of an earthly conquest. Some people have considered as the task of the Church, the endeavor to "bring the world to Jesus Christ." We can never organize enough millions of people to overcome the forces of sin and Satan in this world as such. Ours is not a battle against flesh and blood. Ours is not a battle against a temporary regime or reign of darkness in this world. Our battle is in another realm, a heavenly realm. It is in the heavenlies, in the air, if you please, where the devil is "the prince of the power of the air", and only one is his conquerer, and that one is the Lord Jesus Christ! Your victory and mine comes as we rest in the finished work of Calvary through the blood of Jesus Christ which was used to pay for our sin, the tremendous debt that had been built up against us, first, by the sin of Adam and, second, by the sin of our own choice. This glorious victory of Christ is made real to us daily thru our risen, ascended Lord, and not only at the Cross of Calvary where the penalty of sin was taken care of for us, thank God, forever, never to be brought to our charge again. Our sin has been blotted out as a thick cloud and I am enabled to "live above" by His power. My sins have been buried in the depths of the sea, and utterly forgotten by God! As He looks at them through the blood of Jesus Christ, He can see only me, perfect in the sight of Jesus Christ, because I have His righteousness given to me.

That awful battle against sin and Satan which is waged against the children of God, is not an earthly, fleshly battle. It is a *heavenly* battle; a conquest in the air! It is a conflict going on right now with the principalities and the forces of darkness which are reigning in the air. It is the "I will" of the pride of Satan, which is still rebelling against God and seeking to drive men in their own rebellion and pride to stand within the fortress of their hearts and the empire of their spirits against the Word and the domination of God in their lives.

How can we receive victory? It is through another who has also won a glorious victory announced by the angels *in the air,* when the Lord Jesus Christ came down, first of all, from the gloryland into this earth of ours at Bethlehem's manger. He had put away sin by the sacrifice of Himself once and forever through His precious blood shed on the Cross of Calvary, He ascended again *through the air,* and, thank God, He is coming back once again and it will be "in the air." Then you and I will be caught up in the air to be forever with the Lord. That will be the marvelous climax; that will be the wonderful finale! That will be the consummation of all of God's wonderful planning! That will be the true *conquest of the air!*

In the meantime there is a job for you and me to do. The Lord Jesus Christ said, "Occupy till I come" (Luke 19:13). Occupy *territory* — not just *time.*

We will have to "occupy" three places in this conquest: the land, the sea and the air. For many hundreds of years Christians and the Church of Jesus Christ have been occupied with the considerations of taking "spiritual territory" on the land, so to speak, in the Name of the Lord Jesus Christ. Since David Brainerd (a flaming fire burning out in a passion for the souls of those red men for whom he utterly lived and died, that he might win them to the Lord Jesus Christ) lit the torch of missions and William Carey caught that torch that did not fall at the death of a Brainerd, the Church caught the challenge of going *overseas* and taking other "spiritual territory" in the Name of the Lord Jesus Christ. Now in this twentieth century, God has reserved to us two great and marvelous methods of going forward in this missionary conquest; we can conduct it not only on the land, not only over the sea, but also *in the air.* By means of plane and radio, God is giving us our great "last day" opportunities that the Church of Jesus Christ may go forward and do mighty exploits in the Name of our God and Saviour, Jesus Christ.

The Psalmist, hundreds of years ago, wrote:

> *Day unto day uttereth speech, and night unto night sheweth knowledge* (Ps. 19:2).

By missionary radio at station HCJB in Quito, Ecuador, we preach Christ in the "speech" that the people understand. If it is German, we preach the Gospel in German. If it is Czechoslovakian, we preach it in that language. If it is Yiddish, we have preachers that are pouring forth the message of Christ, the Messiah, in the Yiddish language. If it is Russian, we broadcast late at night and past the midnight hour, so that in that instant when it is six or seven hours later we reach over there into the Soviet Union and into Moscow. Somehow the grace of God will get people to tune in on the short waves, that they may be able to hear the Message even behind the "iron curtain" that men try to put up. The radio waves and the power of God can penetrate every barrier with the glorious message of the Gospel presented in the Russian language. We have messages also in the language of India, prepared by Mr. Cummings, a capable preacher and linguist, and a man who has spent many years in India. Transcribed, those Indian messages have been sent to Ecuador and one of these days they will be going out on the air, timed to reach India at a proper hour when the people of that country can listen.

"Day unto day uttereth speech." We do not merely talk about philosophy; about Western civilization; about some of the things we have that they don't have; but we preach Christ in all His glory, in all of His power in His saving grace. As we preach the Gospel of the Lord Jesus Christ at HCJB we thank God that this "conquest of the air" is going on, bit by bit. We started in a very humble fashion about sixteen years ago on a Christmas Day, when with a little 250-watt station, we tried to broadcast to about a half-dozen people in Quito, Ecuador. God met our cry and answered prayer, and on every side the answers began to come in as here and there, by letters and by personal conversation, we found that through the air there was a mighty conquest in the hearts of our listeners, and the forces of darkness were being routed, and Jesus Christ was being enthroned as Saviour and Lord of lords in these precious hearts for whom He died.

There is a specific and special strategy in the conquest of the air. Just as a general plans his attack, so we, as missionaries seeking to preach the Gospel of Christ "on the air", have had to follow a strategy which we have been looking to the Lord to outline during these many years. You will find other radio stations being erected around the world, and as these radio missionary leaders come to us and ask us how we began HCJB, how we began broadcasting the Gospel on the foreign field, how we have carried on our ministry, we have sought to outline for them the ministry which God has given to us and the strategy of the conquest of the air.

First of all, we have to consider locating the station where we have a great, dense population; where there are many thousands of people, perhaps millions, speaking one language. That is why radio would be an effective missionary method in China, in India and in Africa. If the missionary can't distribute a receiver to every house, he should get one to each compound or village, and put a loud-speaker on it. He should let the people tune in the Missionary radio station and let that one receiver serve the entire community. We must, first of all, locate our broadcasting stations where the people are.

Then, of course, we have to remember the *language* problem. One way to meet this is to put up these stations with a central headquarters of broadcasting transmitters using long wave with two or three short-wave stations. The workers should gather his largest number of assistants and staff there with the various linguists. Those who can handle the *major* languages of the area should preach and present the typical music of the people as well as gospel music. God will take care of the rest of it in time. Then later, out in the various villages, perhaps a hundred or five hundred miles away, small, "satellite" stations which serve smaller communities, could be erected. As the radio missionary follows this strategy in the "conquest of the air," he will find a gradual widening of the influence of the radio programs as the message of Christ is presented.

These smaller satellite stations, with perhaps only a tenth of the power of the major installation, can be operated by a mis-

sionary couple who can tune to the major station's program and then re-transmit it in their areas.

When the major station shuts down at a certain hour, the local satellite station can begin to preach the Gospel in the dialects of its area. This is a practical solution to the problem of dialects and the various languages. The use of radio in support of other types of missionary effort does not mean that everything else will have to stop; radio simply means an added impetus to all Christian work. In addition to the conquest of the land, and the conquest of the sea, we can now move forward in the air, defeating the devil in his own territory through the blood of Jesus Christ by the power of the Word in the language of the people where we have a dense population and many can tune in to the Word.

It is not uncommon in Ecuador to find many people "listening in" to HCJB on one receiver. I remember one man who said, "I didn't like to leave the program of 'The Voice of the Andes' on my prayer meeting night. I would be tuned in on Ecuador enjoying the music and message so it was with reluctance that I turned the receiver off, until I found out something! I started out for my little church for prayer meeting and the first open house that I would come to I would hear the notes of the song I had been listening to in my home, and the sentence of the program that I had just missed, for these too, were listening in on HCJB. In the ten or fifteen minutes that I walked to the church, I finished the whole program by listening in on different receivers at the different houses that I passed, so many were the people that had tuned in on HCJB in that particular area."

As we find the best population centers and reach them in their various languages, we have to consider another point: what is the attitude of the government? You are going to be confronted with prayer challenges in these days, and that is why I wanted to lay this on your heart. You are going to be challenged to pray for "The Voice of Africa" in Ethiopia, and these are the months to pray. Just a few days ago we called New York City and asked how the Sudan Interior Station was faring. Mr. Percy told us, "We have been requested by the Ethiopian govern-

ment to send a representative here and if we will present our whole project, they have promised to sign and give us the contract." It is impossible to broadcast in a foreign land without a permit. Pray that God will work upon the rulers of Ethiopia, all of them, to sign that contract so that the Sudan Interior Mission can put "The Voice of Africa" on the air, that the mighty message of Christ may go out in all the major languages in the region south and west from them.

Here is one glorious way that you can pray behind "the conquest of the air" in Africa, in India, and China. If the government-controlled radios in these various parts of the world will not permit the true Gospel on the air, will not allow the missionary to hold forth the Word of life, then you can pray that on some border near by a high-powered radio station will be installed, so that the conquest of the air will begin in that territory, and that the devil will be defeated first of all and that souls will hear this message which alone can save. Pray that as these stations go into the various countries, whether it be in China, the Philippines, the Hawaiian Islands, Japan or Korea, or whether it be in South America, where plans are being made for a half dozen stations like "The Voice of the Andes," that God will have His way with these government officials and that they shall be moved upon by the Holy Spirit to sign those permits and documents which will allow the Gospel to be broadcast over these high-powered radio stations.

We want to pray also for co-operating missionary societies, that God will send the technical men, the administrators, and all that are needed to install, maintain, equip and keep these Gospel programs on the air in a mighty forward movement in these last days before Jesus Christ comes back again. We believe that He is moving, we believe that He is working, and that in these key-points, (thirty-eight of them around the world), God is going to raise up Gospel broadcasting stations to lay down a mighty barrage of the Gospel in the very territory that the devil has claimed for thousands of years as his own domain. The message of the blood of Christ can bore a hole through the air and the story of the Gospel will "blow up" the rest of what

remains of the opposition so that the redeeming message of Christ will penetrate and reach lost hearts.

The genius of radio is just this: first of all, it *penetrates.* Nothing has yet been found that can stop radio from going into hearts and homes. When we legitimately use radio to propagate the Gospel of Christ in this conquest of the air, we have every right to believe that God will answer prayer, and that His Word will not return void. Whether there is a missionary or a preacher there makes no difference; the Holy Spirit is there and He answers in conviction as the Word is preached in unction, and there is a sovereign God who will take care of the salvation of these souls. We can penetrate with radio to areas that we have never been able to reach.

By radio we are able to *cover great areas.* Masses of people, hundreds of thousands, yes, millions, can be reached at one instant as we preach Christ through the microphone on the short-wave stations. They can hear us instantaneously around the world. It is "tomorrow afternoon" as we broadcast "tonight" at midnight in the heart of the Andes at HCJB, but wherever our listeners are, as they tune in, we are not only covering one nation in one language, but we can reach out to many countries by using several languages on different stations simultaneously. *At no time in the history of the Church has it been possible for men who love the Lord Jesus Christ to reach so many so quickly at the same moment as today by radio!* What a challenge it is to be able to cover the masses with the Gospel of the Lord Jesus Christ, remembering that "faith cometh by hearing, and hearing by the word of God."

There is a second reason why radio is especially adapted to the Gospel ministry, it *speeds the Word* rapidly, to dying souls that are plunging over the precipice into hell. If we believe the Word of God, we must believe that every man, woman and child on this earth who does not know Jesus Christ is utterly lost, and that there is no other way to be saved. There is no other name but Jesus upon which they can call and find salvation. If that is true, we ought to be on our knees before God, crying out that somehow the Church will speed the message, put wheels under

the missionary, put a propeller in front of him, and speed him on his way with the Gospel. Give the missionary a microphone, that he may "go" quickly with the blessed message before other thousands upon hundreds of thousands plunge into a Christless eternity without hope and without God! This is the time to act; there *is* a way to move forward. God is blessing, and as you pray, as you give, as you send and as you stand behind Christian broadcasters here at home and on the foreign field, God speeds the message on its way under the blessing of heaven to accomplish the purpose for which He has given us the word.

Then, finally, the genius of radio is that we can go back again, and again, and again, and *repeat the message,* that listeners may hear and that the Spirit of God may use the hammer of God's Word on stony hearts; that He may plow up the ground, and break them wide open to receive the light of the glorious Gospel as it is in the Lord Jesus Christ.

God is moving His men, His women, His prayer warriors, His Christian stewards into line for the accomplishment of the last great conquest of the air!

Just a few months ago, I had to go on one of the most tragic journeys I have ever made. I had to find and bury the body of Glenn Chambers, a splendid young man whom God had called in a wonderful way to serve at "The Voice of the Andes" after he had been on the staff of General Patton in Germany. He had been given many opportunities for promotion, but he turned them down so that he might better be a witness to the soldiers in uniform. God had called him to the foreign field upon his return home. Wonderfully prepared, he heard the challenge of God and was coming down to help us in the conquest of the air there at "The Voice of the Andes." His equipment and his allowance and support quickly came in, Calvary Baptist Church of New York and other friends stood behind him in prayer, and soon the day came for him to take his plane. In Quito we were praying, "God, bring Glenn to us safely." But Glenn never got down to Quito. He was one of the fifty-three who crashed in that fatal accident in the DC-4 plane down there in Colombia. I had to try to identify what was left of a splendid, upstanding, wonderful

young man, all on fire for God, whom God had given souls, as a seal upon his ministry, at the very last instant before he left the United States for Ecuador. Glenn never got to stand before the microphone of "The Voice of the Andes," but he is up there now with His Lord and Master, broadcasting from the gloryland. He is rejoicing in the presence of His Saviour!

As I went up to Bogota and looked at some of those mangled bodies, my heart was torn and I bled within my own heart, and yet somehow my own spirit rejoiced within me, for Glenn was "on his way" to service when he met his Lord face to face. I would rather be a warrior of the Lord Jesus Christ in this conquest in His Holy Name, and die at my post or die in a plane in an accident, than to be a quitter, or somebody who failed to answer the challenge of the Lord Jesus Christ and stayed at home seeking an easy path. It cost Glenn his life to obey God, but he answered the call and the challenge. He is like seed that fell into the ground and died; already scores of young people in the United States and around the world are answering, "Here am I, Lord, send me, in the conquest of the land, and in the sea, and in the air in the Name of our mighty Master and our Saviour and Redeemer, the Lord Jesus Christ."

If He were to speak to your heart to have any part in the ministry of the conquest of the air, or elsewhere, would you be ready to respond, "Lord, here am I. Send me"? Would you be willing to say, "Take my prayer life, and my money, and use it as I invest it entirely to Thy cause for the salvation of souls, for the completing of the body of Christ, for the bringing back of the King"?

May the Lord Jesus Christ have His way in your life for whatever part it may be, insignificant, maybe, in your own sight, but important in His sight. May you have a part in the great plan of bringing Christ to the world in this conquest of the air.

What Have I Done?

By DR. ROBERT G. LEE

Pastor, Bellevue Baptist Church, Memphis, Tennessee

I hope I can do something Jesus always did. Jesus always placed warm, sympathetic hands on practical life. I would like to do that as I ask you to think upon a question, and gather the meditations of your hearts around the question, and search your hearts in the light of the Word of God in the eighth chapter of Jeremiah and the sixth verse: "What have I done?" It is very easy to remember. You can search your heart as a surgeon can search the body with the lancet; as a scholar can search a dictionary in search of a word; as a miner can search the earth for a bit of gold; as a conscience-stricken man can search his own heart to determine whether he has sinned. Let me read the entire verse: "I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? Every one turned to his course, as the horse rusheth into the battle."

These are the words, of course, of Jeremiah, the great weeping prophet of God. He sometimes wept like a broken-hearted archangel over the transgressions of his people. Jeremiah, according to the facts which I have to base my judgment upon, was the greatest, tenderest, grandest man of Old Testament history; and the history of his life was more like the life of Jesus than that of anybody else I have read about in the Bible. He was a preacher's son, the son of a priest. Sometimes preacher's sons have bad reputations. No wonder, when they have to associate with some of your boys!

Jeremiah was a prophet and he prophesied during the time of Josiah and Jehoiakim, and during the days of Zedekiah, the last king of the nation. During the last days he spent on this earth,

Zedekiah saw his own sons killed, and despite all the warnings that God had given him, the pervert went on in his sin, saw his sons killed before his eyes, had his own eyes punched out and was carried in fetters of brass down into Babylon. Jeremiah was forbidden to have a son. God said, "Don't you ever marry."

We find that Jeremiah is queerly misunderstood. Like some people today, he stood for the things that are right. We find that he was surrounded sometimes by bitter foes; neighbors almost hated him; his relatives seemed to care nothing for him. He spent most of his life in prison dungeons and suffered very much for the Lord. We find that in this eighth chapter of the book of Jeremiah, there is a spirit of accusation. The strange thing of it is that it is not accusation against other nations, but against God's own people, God says that you are continually, perpetually backsliding, and nobody says that he is doing wrong. Nobody confesses his sin. Nobody who is a backslider says that he is a backslider. "You have forgotten to blush. You don't know how to blush"; and when any nation, any individual, any girl doesn't know how to blush, then they are on their way to doom of some kind. God says, "Now, listen; none of you are speaking aright." He talked about their backsliding being within, and without, and up and down, and round about like a geometrical figure, a multiplication of backslidings and transgressions, lyings and deceit. God is pictured here by the prophet as listening and bending down and listening attentively to what His people are saying, and looking omnisciently at what His people are doing, and God is listening for one strain of spiritual music; and He doesn't hear it. He listens attentively for one sigh of contribution; and He doesn't hear it. He listens for one covenant of rededication; and doesn't get any word testifying to that. There is no penitent cry; there is no sigh of contrition; there is no spirit of repentance, and God says, "Not one of you will stand up and say 'What have I done?' You don't know how to blush. Your abominations are great."

So, when we think of that, we come to think of something that is very tragic in this world today. It is a great thing to be able to blush. When people do not have the power to blush, it

is a sad and tragic thing. It is a great thing to put the soul under examination in the light of God's Word. It is a great thing to put the soul up in the witness box, as it were, and self-examine it and cross-examine it, and put it through a self-inquest. It is a great thing to be like the Assyrians long years ago who never let the sun go down but what they asked themselves this question: "What have I done? What have I done for my good and for the good of others? What have I done to displease the powers that be? What have I found in myself? What holy influence inhabits my blood? What have I done?" That is the question they always asked before the sun went down: "What have I done?"

It is a great thing for us to ask ourselves that question. "What have I done? What do I? What course do I pursue? What are the facts of the case?" So, we see God's accusations against them, and we see God's complaint against these people, and with all of their sins, they did not repent, and they enjoyed their backslidings, and they found fault with others, but never found fault with themselves. They could see the evils of others, and could rejoice that they could participate in these evils with them, and they called bad good, and they called light darkness, and darkness light; but we find that they had put themselves in a place where God accused them and complained against them because of their backslidings.

Now, let us come down and be as real and practical as we can be for the sake of our souls, for the sake of our lives, for the sake of our talents in the cause of Christ, and ask ourselves this question: "What have I done?"

I. What Have I Done With God?

I suppose there has never been quite so much infidelity in the world as there is in many cities and in many places today. The people take pride in trying to say that there is no God, but the Bible teaches us that God is! No matter how many people say that God is not and that there is no God, no matter how many people say that nobody is the Father of everybody, no matter how many people say that this world came by chance (I'd hate to think it came by chance, because sometimes chance might get

capricious and do away with everything), God is a plain fact of history, and in all history, as you come to analyze it, you see that God is shaking down and trampling underfoot everything that He had not planted. If you have studied history, you have found that nineteen civilizations have been upon the face of this earth, but only five of them, if we can call ours a civilization today, exist. God shakes down and tramples under foot everything that He has not planted. It is a plain fact of history that there is a God. It is a plain fact of science that there is a God. It is a plain fact of personal life that there is a God. The supreme fact of time and eternity lies in this — God! God who made the world! God who loved the world! God who will judge the world! God who in the beginning, by Christ Jesus, created the heavens and earth! God, the designer behind all the design of the universe! God, the Creator behind all creation! God, the Lawmaker behind all law! God, the supreme intelligence behind all intelligences! God, the life behind and above and beneath and around all life! What have I done with God who holds this world in the hand of His omnipotence and beneath the eye of His omniscience?

Do I believe He is as holy as the Book teaches? Do I believe He is almighty? Do I believe that He is just, and righteous, and good, and a God of wrath who is a God of consuming fire, too? What have I done toward God, as to my thinking toward God and as to my belief about the things of God? God never changes. Do I believe that? God is the same yesterday, today and forever! God who was what He is, and God who is what He was, and will ever be what He is now.

My today's health may be tomorrow's sickness! Our today's happy companionship of joy may be tomorrow's aching solitude of heart! Our today's wealth may be tomorrow's poverty. Our God is tomorrow's God! He is the same yesterday, today and forever. And God is! God is all-powerful, and God is all-wise, and the midnights of God are as the noonday. Some people do things that are wrong in the dark, but God sees! And those who think thoughts that are contrary to His Word should not forget that

God understands those thoughts afar off. There is not a word in our mouth but that God knows it all together.

What have I done with the God who counts my footsteps? What have I done with the God who attends a sparrow's funeral? What have I done with the God who numbers the hairs of my head? What have I done with the God who notes my downsittings and my uprisings, and who is acquainted with my thoughts afar off? What have I done with God who inhabits eternity, and yet dwells with every humble and contrite heart? What have I done with God, the creator of this universe and all universes? You can't go anywhere where God is not. I am glad that I live in a universe where you can see God everywhere, can find God everywhere, can know God in all places.

I am not a pantheist. I do not want to be a pantheist, but I do enjoy seeing how one man got the conception that this universe is a vast autograph album — with its pages made up of mountains and molecules, motes and atoms, with God's signature written everywhere, sometimes very small, sometimes very large. Therefore he wrote:

I took a day to search for God, and found Him not,
But when I trod by rock ledge through woods untamed,
Just where one scarlet lily flamed,
I saw His footprint in the sod.

Then suddenly, all unaware,
Out in the purple twilight where
The solitary hermit thrush
Sang through the holy twilight hush,
I heard His voice upon the air.

And as I wondered how
God gives us heaven here and now —
In a gust of wind that hardly shook
The poplar leaves beside the brook,
I felt His hand upon my brow.

And as Homeward I turned
And thought of what I had learned,
And of all there is still to probe,
I caught the glory of His robe
Where the last fires of sunset burned!

I challenge any man who claims to be an infidel to go out and look at the stars and keep on saying that there is no God! I talked to a young man about three months ago who claimed to be an infidel. I doubt sometimes if anybody is really an infidel. I talked to that young man and took out my watch and swung it before him and said, "Do you see that watch?"

He said, "Yes."

I said, "Do you think that watch was made? Did it have a designer behind it? Did it come from a factory? Or did somebody drop some pennies and a little gold in a garbage can and the watch came out?"

He said, "Well, it had a maker."

I said, "Then, you look at all the marvelous mechanism of this universe, and the earth rolling around the sun at the rate of sixty-nine thousand miles an hour, and turning on its axis at the rate of nineteen miles a second. You see all these planets way out yonder, and all the satellites of earth, and all these comets, and know that the astronomers have scheduled the eclipses of the sun from a thousand to two thousand years from now, and you tell me that that all just happened?"

The man who says that there is no God reminds me of what the little girl said when they put a new little baby brother in her arms. He was just a week old. They said, "How do you like him, honey?"

She said, "I like him all right 'cept his head's loose."

What have I done with God? When a man who says that all of the marvelous design of this universe has no designer, that it came by fortuitous concourse of atoms, he wants to make me believe that I can get up on top of some high building in the Loop in Chicago and drop three bushels of type down and it will all come together in the Chicago *Sun* or the Chicago *Tribune*. The fool would believe that! The fool that says there is no God!

Now ask yourself –

II. WHAT HAVE I DONE WITH THE HOLY SPIRIT?

> *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me* (John 15:26).
>
> *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now.*
>
> *. .Howbeit when he, the Spirit of truth, is come, he will guide you into all truths for he shall not speak of himself; but whatsoever he shall hear, that shall he speak and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine, therefore said I, that he shall take of mine, and shall shew it unto you* (John 16:7-15).

What have I done with Him – the marvelous Holy Spirit? Have I grieved Him by my own unbelief? Have I resisted Him with my stubborn will? Have I refused to let Him have His way with me? Have I hardened my heart against His melting influence? Have I hardened my heart against the influence of His presence and power? Am I doing despite to the Holy Spirit's day of grace? He Himself is the Spirit of grace. Have I received Him? Am I a sinner unsaved? Am I a Christian—unconsecrated? Can you say, "There is in my life the fruit of the Holy Spirit"? Let us search our hearts now. I never read of the works of the flesh without feeling as if I am swimming down some dark sewer

with wildcats howling at me, and serpents hissing at me, and tigers clawing at me, and all of the evil things in the animal world in league against me.

> *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God* (Gal. 5:17-21).

This is in antithesis to the fruit of the Spirit:

> *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law* (Gal. 5:22-23).

What have I done with the Holy Spirit? Have I let Him have His way with me? Have I let Him have His way with me in working in me, to grow in me, and consummate in me, and ripen in me, the fruit of the Spirit? What is the fruit of the Spirit? Consider.

"Love." Do you love your friends? Do you love your neighbors? Do you love the Bible? Do you love Gospel singing? Do you love folks who don't quite do you right sometimes? Can you love them? Can you? Have you grown that much? Love! Jesus said, "By this shall all men know that ye are My disciples — if you have the finest car in town; if you have the finest choir in town; if you can count more automobiles around your church on Sunday than any other church; if you have the most eloquent preacher; if you give most money to missions; if you have the best library; by this shall all men know that ye are My disciples — if you have bankers for deacons; if you have the finest soprano in all the city on the front row of the choir, because she wouldn't sit on the second

row!" No. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35).

That is it! Do you love folks? If you don't, you don't have the fruit of the Spirit in your life!

"Joy." Are you a joyful Christian, or do you go around with a face long enough to eat ice cream out of a churn? "A merry heart doeth good like a medicine" (Prov. 17:22).

"Peace." Do you have peace? Do you have peace about the past, peace about the present, peace about the future? I know people that are just troubled almost to death because they are afraid that they are going to starve to death before they die, and yet they profess faith in a God who fed four million people in the desert three times a day without any bread and saw that their clothes did not wax old, and that their shoes did not wear out for forty years!

"Longsuffering." My people think they are long-suffering because they hear me preach every Sunday! I think preachers are responsible for congregations going delicatessen. I just preach until I run down, or get out of breath. Then I quit. Some folks say that my sermons are like bologna, or sausage; just cut them off anywhere. But don't get concerned about my sermons. Get concerned about whether you show long-suffering in the way you live.

"Gentleness." Are you gentle? What does the telephone girl say about you? The other night I had an occasion to call Bloomfield, West Virginia, and the little girl in the office said to the operator, "I want Bluefield." I said, "I didn't say 'Bluefield'; I said 'Bloomfield' ".

She said rather crossly, even angrily, "Well, I'm saying 'Bloomfield.' "

I said, "Well, now, wait a minute. I know you have a hard job, but don't get cross like that, please."

She said, "I beg your pardon."

I wonder what the telephone operator thinks about our tempers sometimes. And our words.

"Goodness." Just plain, old-fashioned, genuine goodness! "Barnabas was a good man." If people can say of you that

you are politicially powerful, or a great orator, or a skilled musician – and can not say of you that you are a good somebody, they have not said much about you that is worth printing – or worth remembering.

"Meekness." Are you meek? Or do you think more highly of yourself than you ought to think? Are you "wise in your own conceits"? If you would write out all you know, a few books would hold it all. If you would write out what you do not know, this Tabernacle would not hold it. Some city slickers don't know what to do with a cow when she loses her cud, and yet because they have a college degree, they go around all conceited. Any country boy knows what to do with a cow when she loses her cud: give her a rag, and let her go to chewing again. The city slicker doesn't know that, and yet some of these folks get conceited over what they know.

"Faith." How much faith have you? Have you faith in God? How much faith in God? How much faith in this Book? How much faith do you young people have in Jesus Christ? Have you gotten to the place where you are fifteen or sixteen years old and you can't say, "I have faith in Jesus"?

"Self-control." That is the fruit of the Spirit.

What have you done with the Holy Spirit? He wants you to possess and realize the fruit of the Spirit about which I am talking.

III. What Have I Done With God's Warnings?

All through the teaching of Jesus you will find that Jesus said, "Beware; take heed to yourselves; watch your step; look out for the Pharisees; take heed!" All through the teaching of Jesus those words ring out. God has put many a warning for us on the high seas of life. What have you done with God's warnings?

I shall never forget that April day in 1912 when, as a college student, I heard the news that the *Titanic* had been sunk. The *Titantic* left the shores of England with her flags flying, with the bands playing, and with the newspapers saying that man had a ship that nothing could sink. They put a dance hall in it where they could do the Tiger Tramp, the Big Apple, the Kangaroo Hop and all the rest of them. (They named all of these dances

after animals. When they ran out of animals, they took up fruit, and it is hard telling what they will have next.) The newspapers said, "Man has a ship that can't be sunk!"

So out there one night the captain on the *Titantic* got a message: "*Titanic,* watch out, icebergs!"

Then the captain got another warning, and he turned to his companion that he was working with, and said, "The *Titanic* can't be sunk!"

Later the *California* sent a message and said: "*Titanic,* watch out, icebergs adrift."

An operator on the *Titanic* said, "Shut up! You're jamming my signals!"

And Lieutenant Lee, in the crow's nest, just twenty minutes later gave the alarm "Iceberg's ahead!"

Then there was the reversing of engines, then a shudder, and there was a hole three hundred feet long cut in one second, and the side of man's unsinkable ship was open out there in God's ocean with the stars gleaming and the clear sky. It was God's night, and God's stars, and God's ocean, and God's ice cut open man's little old ship as though it had been made of macaroni, and sixteen hundred people went down that night heedless of the warning!

Some of you people need to be warned as to where you send your boys and girls to school. Some of you need to be warned as to many other things in this world today. What have you done with God's warnings — warnings that sometimes come in the shriek of the cyclone, and the rumble of the earthquake, and the floodtide of rivers which sweep homes and all away? What have you done with the warnings of God? What have you done with the warnings that you see in the newspapers every day, through automobile crashes and airplane crashes? What have you done? What if you had been in the wreck of the airplane? What if you had been in the wreck of the automobile? What if you had been on the train when it turned over and sixty people were killed? What if you had been?

One girl came to me the other day after a plane wreck.

She said, "I have been thinking."

I said, "What were you thinking about?"

She said, " I wonder how those people felt on the plane when they were going along one minute, smoothly and nicely, and in a moment the plane crashed!"

I said, "That is not what I am thinking about. I am thinking about what would have happened to you. What would have been the condition of your soul if you had been on that plane? Would you have been ready to meet God? God is warning you, and is warning all of us in these catastrophies that come, to be ready to meet Him, and a lot of people have never heeded the the warning."

I would like to be very practical again. When I go to a Bible conference, which I do all over the land, I find that people are asking people for money.

I would like to ask you —

IV. What Have You Done with Your Pocketbook?

What is its relation to the kingdom of God? I have a Bible, which I believe, and the Bible teaches me that the tenth is the Lord's. A lot of people say, "Well, that is Jewish ground."

But a lot of people who are thinking about the tithe being Jewish ground or tainted with Judaism don't want to pay God what money is due God. That is all. I know people who have been Christians for forty years and have never believed that is in the Bible. If they have, they have never practiced it. It makes it worse if they believe it and will not do it. I tell you — I tell my Baptist people sometimes — "You read the Bible sometimes with a blind bridle on." Why should people be somewhat startled when they go to church and find that there are hundreds of people who are tithers?

Dr. Wilbur Smith supplied in my pulpit, preaching to our people one Sunday, and one of the things he made comment about, and the fact startled him, was the large number of people in our church who paid the Lord the tenth. What have you done with your pocketbook in relation to the kingdom of God? Have you done more this side of the Cross than the Jew did beyond the Cross as to your pocketbook? The tenth is the Lord's, not yours, not mine; and the tenth is the Lord's — it is not yours!

So many people are like the little fellow whose mother gave him two nickels. (Don't tell me that the buffalo is an extinct animal. You look in the collection plate and see whether or not the buffalo is extinct!) This mother named the two nickels: one was the "peanut" nickel and one, the "missionary" nickel. He put them in his hand and walked nonchalantly down the street and carelessly dropped one of them, and it went down one of the sewer-pipe vents. He looked at his other nickel and then he looked down into the sewer-pipe vent and said, "Good-bye, missionary nickel."

Yes, "Good-bye, missionary nickel." Why didn't he say "peanut nickel"?

What have you done with your pocketbook in relation to the kingdom of God? I have had finance committees in churches where I have been pastor, and down in our own church years ago we met when all looked as if they had crepe all over them, and they were wondering how we were going to pay, and one of the bankers down at the bank told me, when we owed $240,000 and were paying 6 per cent on $200,000 and 7 per cent on $40,000, with just nineteen hundred members, "Brother, you will never pay that debt and get any salary or anything else in the world. You're sunk!"

I said, "You talk like God is dead. That is what is wrong with you."

When we paid the debt off years ahead of time, because I got many of my people to tithe, everyone marveled. Not all of them tithed! Some of them have heard me ever since I have been there – and still they don't believe that the tenth is the Lord's, and they call me a big liar. They don't come out and say that, but that is what they practice!

Some people spend more money for baseball games than they spend for the churches of the Lord Jesus that stand for the truth. What have you done with *your* pocketbook? Have you given God what you ought to give out of it? Some women sit under these impermanent wave machines and spend more there than they put in the church when they go to hear somebody preach the Gospel. Some people say that I am always lambasting women.

No, I am not! I just want to ask you what you have done with your pocketbook. What's in your pocketbook? Maybe I'd better ask that. When you go tramping on the pocketbook, then people begin to wince. They can't take it. But I want to tell you something now, and you listen to me. Some of you young people are going to be grown folks some day, and some of you are going to be in business some day. I want to tell you this: nine-tenths when you pay God His tenth will go farther than ten tenths when you don't do it. I know what I am talking about.

I have known young couples who, after this persuasion, have come to me and said, "Well, we're making more money. We're getting along better."

Why, of course God is not out to cheat you. God has a bigger shovel than you have, and He can shovel in a lot faster than you can shovel out. I wrote a little poem the other day (I don't know whether you would call it poetry or not). I was talking to people about how little they are going to have when they leave here, and that they are going to leave all of this behind and they ought to turn something loose for God before they leave.

I said:

You may live in a palace,
And you may live in a hovel.
Some day, somewhere, some time,
They will put you to bed with a shovel.

That is what they are going to do. All the millionaires in this world are going to be put to bed with a shovel. You can wear rags or you can wear silk, but some day, somewhere, some time, they're going to put you to bed with a shovel. What have you done with your pocketbook? What have I done? That is the question you ought to ask yourself. What have *I* done with *my* pocketbook? Make it personal.

Now, let me ask you this question:

V WHAT HAVE I DONE WITH MY BIBLE?

If I asked you if you had eaten today, you'd say, "Of course, I have eaten!" If I were to ask you, "Have you read a chapter in the Bible?" – what would your answer be? How much do you read the Bible? What does a girl do with a love letter? Oh,

when she gets a love letter from the boy who says, "Dear Mary, I think you are the sweetest thing in all the world," she says, "Let me see now, when is the next time I am going to have a half holiday? When I get a half holiday I am going to read that boy's love letter."

And what does a boy do when he gets a love letter, smelling like fragrance of roses, in little, beautiful, dainty, handwriting? He says, "I don't have time to read that letter now. I'm busy. Next week, next week, I will read the letter." He doesn't do anything of the kind. He reads it; and he reads it again and again; and the girl does the same with her love letter. Now, the Bible is God's letter, God's love letter to us, and what do we do with it?

There is an old sign that used to be above the bake shop: *Esuriunt in Popina* ("They starve in a bake shop"). Yet, with all of our Bible conferences, and all of our Bible classes (and I teach a Bible class of from two to three hundred men every Sunday), we have such woeful ignorance of God's Book in our land today! If some of the answers given to some of the simplest Bible questions were put in book form, it would make Mark Twain look like a wheelbarrow in an automobile parade, and it would be an amazing contribution to American humor.

What have I done with the Bible? Do I give it the place it ought to have in my heart? Do I believe it as God wants me to believe it, just as it is? Have I read it to the young people? Have I asked young people to read it? What have I done with the Bible? What a woeful ignorance there is of the Bible today! It was not funny when somebody asked someone what became of the locusts in Pharoah's day and he said, "John the Baptist ate them." It is a tragic thing that anybody is that ignorant. I like to tell the young people (of course, some of you older people might have heard me tell it somewhere) about a young couple who had been married for three years and had not had a fuss. And that is a lot better than some people do. Then one day they had a fuss. Do you know what they were fussing about? Whether he should wipe the dishes as she washed them. They were fussing about it, and she insisted that if she took time to

wash them, he ought to take time and co-operate with her and wipe them. He insisted that as the head of the house he was to make the living, run his business, and not to be a dish-washer. Finally he said, "All right. All right. All right. Show me anything in the Bible that says anything about a man wiping a dish, and I will wipe them the rest of my life." She knew her Bible pretty well, and she turned to II Kings 21:13 and read the old boy these words:

> *And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.*

And the old boy got himself a dish-washing job until "death do us part" because he was ignorant of God's Book.

That's a serious thing I am trying to put on your hearts! I am not trying to entertain you, because this message has been heavy upon my heart.

What have I done with my Bible? Do I know how many books are in it? Do I read it? Do I believe it? Do I let others know I believe it? Do I try to adorn its doctrines? Do I try to fashion my life according to its truth? What have I done with the Bible?

I would like to ask another question:

VI. What Have I Done To Be a Soul-Winner?

Jesus said, "Follow me, and I will make you fishers of men" (Matt. 4:19). Are you a fisher of men? What have I done to win my friends? Would I let my friend die and go to hell? Would I let my neighbor across the street die and be in hell forever? What have I done to win my friends? What have I done to win my loved ones? What have I done to be a soul-winner? Do I give evidence to the world that I have a spiritual passion for the lost, a concern for the doomed and the damned? What have I done? There are so many people we could win if we would just try. Down in Birmingham (and I am not pointing to myself, please, but this is to just show you what can be done), Dr. John Freeman and his wife and Dr. Smith and I went in a drugstore after I had spoken at Howard College that night. We went in there to get a milk shake. There were two little girls behind

the counter and I said to one of them, "Are you a Christian?"

She said, "Oh, yes, I know the Lord."

And I said, "Do you go to church?"

She said, "Every Sunday."

I said, "How about your girl friends?"

She said, "No, they are not Christians."

So finally when this other girl got up close where I could speak to her, I said, "Young lady, are you a Christian?"

She answered, "No, I'm not a Christian. I wouldn't know how to act if I went to church. I haven't been to church in five years."

I said, "Would you let me talk to you a little bit?"

Taking her aside, I said, "You've left out the best thing in life. You've left out the best thing that any girl can ever be, and that is to be a Christian. You have left out the Friend who will help you here in the store, who will help you in your home, and who will guide you through life, and make your life count for Christ. You don't want to leave out the best thing in life, do you? Don't you have some beautiful dreams? Don't you have some high hopes? Wouldn't you like to be a Christian girl?"

She said, "What does it take to be a Christian girl?"

That was the question that I wanted her to ask, and so I said, "Well, let me tell you."

She had one of those old greasy rags and so she wiped a little bit on the counter and then dropped it down. I told her how to be saved. I had to do it hurriedly and it was about ten-thirty at night and the store was getting ready to close. I sat there and told her how to be saved. Then I said, "Will you give me your hand now as a sign you will accept Christ? Will you take Jesus as your Saviour?"

She looked at me with eyes strangely aglow and then stuck out her little hand, all wet with water, and said, "Yes, I will." And she gave her heart to Christ.

I could have gone by and drunk the milk shake that she had fixed for me, and I could have failed to ask if she was a Christian. I wonder sometimes what we have done about that question. What have I done about the lost souls that I know? What have I done about my friend, my neighbor? What *have* I done

and what *am* I doing? I want to ask you just one or two other questions before I close this message:

VII. What Have I Done With My Body?

My ears! Have I kept them keenly sensitive to truth and to the voice of God? What have I done with my eyes? Have I let a paganistic cataract grow over them? Have I let riot and revelry be the things that they delight to see most? What have I done with my hands? Have I yielded them to God as instruments of righteousness? What have I done with my feet? What have I done with my tongue? This tongue, like a tiger behind palings of ivory? What have I done with my tongue?

What have I done with my body? Am I always bearing about in my body the dying of the Lord Jesus that the life of Jesus also might be made manifest in my mortal body? Have I presented myself unto God as those who are alive from the dead, and my members as instruments of righteousness unto Him? Have I given obedience to the Word of God which says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"? (Rom. 12:1). What have I done with my body?

What have I done with my talents? You young people, what have you done with your talents? Talent to be an artist, to be a musician, to be a preacher, to be a teacher, to be a Christian — what have I done with my talents since Christ asked me for them? What have I done with them? God, who gave you your talents, can take them away. God who gave you the voice to sing, can make you hoarse and paralyze your vocal chords. God, who gave you the ability to be an athlete, can take away that ability. What have you done with the strength God has given you, with the personality which is yours, with the talents which are yours? What have I done with these things which come from the grace and mercy of God as a bequeathment from Him?

Now, my last question:

VIII. What Have I Done With Jesus?

Old Pilate stood before the hooting mob one day and turned to them and said, "Shall I crucify your King?"

They cried, "We have no king but Caesar."

He said, "Well, what will I do with Him then?"

They cried the more, "Crucify Him!" "Crucify Him!"

What shall I do with Jesus? As a Christian, what have I done with Jesus when He asks me for time – asks me to use that time in His service? I know how short time is. Just a few more years for most of us. What have I done with Jesus when He asks me to give Him my time, and when He asks me to consecrate myself fully to Him? What have I done with Jesus? He asks me, as a Christian, to follow Him, to serve for Him, to take a stand for Him, to testify as to His grace, goodness and glory. When He asks me for my talents, when He asks me for my time, when He asks me for my body, when He asks me for my mind, when He asks me for my pocketbook to honor Him, what have I done, as a Christian, with Jesus?

As as one who doesn't claim to be a Christian, what have I done with Jesus as the One who died for me? There is only one of two things you can do. You can say "Yes" or "No." You can't say "Yes" and "No." You can accept Him or reject Him. You can crown Him or crucify Him. Only one of two things can you do with Jesus. What have you dear young people done with Jesus? Have you said, "Lord, I believe Thou art the Son of God, who came down to this earth and died upon the Cross for me, because I am a sinner; and I believe that Thou didst rise from the dead, and that Thou hast died because Thou hast loved me"? What have you done with Jesus? That is the question I would like you young people to answer. It is not the question of what old Judas did, nor what the Pharisees did, nor what the Sadducees did, nor what Pilate did, nor what the Roman soldiers did, nor what the pawnbrokers of Jerusalem did, but it is a question of what have I done with Jesus who died for me.

If you haven't done the right thing, if you haven't trusted Him, let this be the day when you will say, "I will take Him as my Saviour by faith."

Listen to what God says: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten

Son of God" (John 3:18). Again, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36).

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

What have you done with Jesus up to this minute? What have I done with Jesus? Ask yourself that question. Have I done the *right* thing? Have I done the *grateful* thing? Have I done the wise thing with Him who died for me, and with Him who will some day be my judge? What have I done with Jesus?

Why Christ Must Return

By COL. F. J. MILES

Director, Russian Missionary Society

Our subject is "Why Christ *Must* Return," and we shall discuss the imperative necessity of the personal, corporeal, premillennial return of the Lord Jesus as viewed from the aspect of the world (without a Bible), as viewed from the aspect of the Church (with a Bible), and from the angle of the believer. There will be no clear-cut divisions because they overlap.

He begins with the world. You could not believe that this world is going to view the King of kings and Lord of lords, God's only begotten Son, God's Holy Child Jesus, in whom all things consist and by whom all things hang together, for the last time as a malefactor, pierced by the point of a sword and hanging on a cross. You know that the almighty and eternal and infinite God could never permit that to be the last view of His Son. So Christ *must* come back.

Monarchy has failed. Constitutional monarchy has failed — there are only two, and possibly three, thrones in the whole of Europe which are stable. Democracy has failed, Republicanism has failed, and Communism failed in the early days of the Church, so it's not much more likely to succeed in our day. If you women think that we men have made a muddle of things, be careful how you criticize us, because you wouldn't have made any better job of it. You know, you can twist us poor men around the tips of your fingers, and if we made a muddle, you're responsible for the mess. All right.

We established the League of Nations at the end of World War I, and we were going to make this world fit for heroes to live in. Did we do it? We certainly did not. The League of Nations had no military power to enforce its decisions, so any member of the League of Nations that didn't like its decisions

just walked out and did as it liked. So because the League of Nations was moribund, we took the corpse and we gave it a very decent interment and we pronounced a funeral eulogy, and then we brought to birth the UNO, in order to do with the aid of universal military force what the League of Nations had failed to do. UNO – you know you don't and you know they don't.

Oh, we've had conference after conference, not so productive, of course, as the one that we hold every year in Winona Lake. We began in Teheran, and we went to Yalta, and to Cairo, and to London, and to Paris, and to San Francisco, and New York, and then we landed in Lake Success, which you may call Lake Failure, because it's just as big a failure as all the other conferences. We never discussed boundaries, because we're afraid if we did, we'd quarrel with Russia. So we gave boundaries a bypass. When the last conference was held, after four weeks, British Bevin said, "It's time we gave up talking about trivialities and got down to brass tacks." And two weeks later our own Marshall came back and said that after six weeks of constant discussion they had not decided upon anything that was really worth while.

What's the good of all these conferences when every nation is self-centered, self-seeking and self-aggressive and wants to get its own way? If you've got two men who are sufficiently intent on getting the same thing, ultimately they'll fight for it. So long as nations are made up of selfish units, and nations are self-centered and aggressive, if two of them want anything bad enough, ultimately they'll fight for it, whether you like it or not.

Now, don't imagine that I'm criticizing statesmen, for I'm not. They need our prayers and they need our sympathetic supplicationary support. They tell a story in Moscow about Stalin (that's not his name; it's the Russian word for "steel" – and very appropriate!). Joe has a wishbone where his backbone ought to be, and he's always bringing his backbone to the front. When Joe was talking to our Burns by long-distance telephone, and Molotov was present, Stalin kept saying, "No, no, no, no. Yes." And he put down the phone. Molotov said, "Joe, you didn't agree to anything, did you?" Joe said, "Of course not."

But he said, "You said, 'Yes'." "Oh," said Joe, "Burns was asking me whether I could hear clearly over the telephone." So long as you're in that position, you'll never get anywhere. What this world needs, as the only solution to its problem, the only answer to its questions, the only way to any kind of permanent peace, is the Sovereign Dictator who can impose one law on the whole world on the basis of equity, righteousness and judgment. Then all nations would have one outlook, one purpose, one plan, one power, one destiny. And there's nobody fit to do that but the King of kings and Lord of lords. His return is an imperative necessity from the standpoint of the world.

Let us now consider the necessity of Christ's return from the standpoint of the Church. I call your attention to II Peter 1:12. Peter four times over speaks of "stirring up your pure minds by way of remembrance." What does he want you to remember? He says, "We have not followed cunningly devised fables, when we made known unto you the power and the glory of our Lord, for we were with Him in the holy mount." He declares, in other words, "We're talking to you from experience." Then he seems to say that history is the fulfillment of prophecy. Prophecy is history written beforehand, and because the prophecies were fulfilled concerning the first coming, we have "a more sure word of prophecy; whereunto [ye] do well that ye take heed . . . until . . . the day star arise in your hearts." What's that? We have a more sure word of prophecy? How can we? If God fulfilled His prophetic Word 100 per cent in the First Advent, how can we have a word of prophecy more sure than that? We can't. It isn't the prophecy that's more sure; it's we that are more sure because God has fulfilled His prophetic Word.

While Babylon lies in heaps, while Nineveh is empty and waste and void, while Tyre is a place for the spreading of the nets in the midst of the sea, while Egypt is the basis of the kingdom, while the children of Israel are scattered throughout the world, not as a nation, but remaining a distinct race because of their religious relationship to Jehovah, so long will candid and frank minds be compelled to confess that there is something much more than merely mechanical or only human in this won-

derful, wonderful Word of the living God. So, because prophecy has been fulfilled on history's plane, we are more confident — more fully assured we are, not that the prophecy is more sure — that all the rest of the prophecies will be as meticulously fulfilled by Almighty God as those of the past have been. Some of you are nearer your school days than I am, though I'm in my second childhood, and you will remember that you studied Butler's analogy. You probably didn't understand it, but it developed your brain power and it trained you to think. And Butler, you remember, wrote about a *probability amounting to a certainty.*

Here's a probability amounting to a certainty. There are 666 plain prose prophecies in the Old Testament. I haven't counted them. I'm satisfied to take the word of mathematical experts who have done that sort of thing. I've got something more spiritual to attend to. Out of the 666, 333 refer to the Lord Jesus. One hundred and nine were fulfilled at His first coming, leaving 124 to be fulfilled at His Second Advent. Now, these same mathematical experts have drawn up a *Law of comparative probabilities.* Listen to it. If you have one prophecy, there's one chance in two that it might be fulfilled by accident; if you have two prophecies, there's one chance in four that they might be accidentally fulfilled; if you have ten prophetical statements, it's one chance in 1,032 that they might be fulfilled. Now take a deep breath. If you have 25 prophecies, it's one chance in 33,-554,432 that they might be fulfilled by accident. Now take a deeper breath. If you have 109 prophecies, it's one chance in 87 followed by ciphers running all around this platform and coming back to 87. If you can take that in, you've got a bigger brain than I have. What did I say? I said that if you had 25 prophecies, it was one chance in 333,554,432 that they might be fulfilled by accident. Listen, there are twenty-five prophetical statements in plain prose in the Old Testament concerning the betrayal, the trial and the death of the Lord Jesus, and God Almighty filled them full in twenty-four hours! And then there are some silly people who tell us we ought not to take any notice of prophecy!

Will you get a little closer than that with me? I take you to one prophetical statement. You will find it in Micah 5:2. Seven

hundred and fifty years before the Babe of Bethlehem was born, God said, "And thou, Bethlehem Ephratah [why Bethlehem Ephratah? Because there were already two other Bethlehems in Syria, of far greater importance than this little village which never had more than two hundred houses or two thousand inhabitants; so it had to be distinguished from the more important Bethlehems by being called Bethlehem Ephratah, or Bethlehem Judah, or Bethlehem of Judea], though thou be little among the cities of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." You know that Jesus had to be born of the house of David and of the tribe of Judah, and there were none living in Bethlehem Judaea or the surrounding area. What happened on the Continent in recent years had happened over there. The enemy had come in like a flood, had raided the territory. In large numbers he had taken the Jews captive to serve him as slave laborers in his own country, and he had sent his own nationals in to occupy their territory and exploit their property. *There were no Jews there.* So God brought to an end the great and mighty Babylonian Empire and He brought to the peak of its power the Persian Empire and placed at its head Cyrus. You may read about him in the forty-fourth and forty-fifth chapters of Isaiah, where a hundred years before Cyrus was born, God named him by name and said what He was going to do for Israel and "Jacob my servant's sake" through this man. In the closing verses of II Chronicles and the first four verses of Ezra you will read that God stirred up Cyrus, the king of Persia, to issue a decree in fulfillment of the prophecies of Jeremiah which you may find in chapters 23, 30 and 33, and which declare that the Jews were to return to Palestine. Those who didn't want to go back were to provide the money and the materials to enable those who did go back to rebuild the city and its walls. So the Jews went back. This was certainly not an ordinary event. Now, you must begin all over again in the little book called Ruth. There was a man named Elimelech who was a native of Bethlehem Ephratah. There was a shortage of food so he told his wife and his two sons that he was

taking them down to Moab, for there was plenty to eat for them in that region. The two sons went the way of all flesh and married two Moabitish women, and in due time all three men went the way of all flesh and died. And they left three widows behind. Then Naomi said to her two daughters-in-law, "Why should I stay any longer among strangers? There's no shortage of food in Bethlehem Ephratah. I'll go back to my own kith and kin." They decided to go with her, and then, as you know, Orphah reneged, but Ruth kept on walking until she met and married a kinsman of hers whose name was Boaz. The ultimate issue was Jesus, born of the house of David and of the tribe of Judah.

Have you ever called Him "Jesus of Bethlehem"? Have you? Well, in seventy-eight years, I've never heard anybody call Him "Jesus of Bethlehem." Tell me what do you call Him – "Jesus of Nazareth"? How do you manage that? He wasn't born there. He was born in Bethlehem. Well, Luke 4:16 will do as well as any other passage. There you read that He came to Nazareth "where he had been brought up." That's why he was called "Jesus of Nazareth." Then how did He manage to be born in Bethlehem? I can remember when the higher critics – God bless them, they need His blessing badly! – used to look down upon us conservative Christians (on those of us who had only about nine years of theological training) as a lot of ignorant fools who didn't know anything. And they laughed at us because we believed the record in Luke 2 and the first eight verses which stated that Caesar Augustus ordered all the world to have a census taken. They said, "It never happened. It contradicts secular history." Why when there's apparently a contradition between the secular, and the sacred, men who profess to be and call themselves Christians should come down on the side of the secular at the expense of the sacred, I've never been able to discover. Then my friend Sir Willam Ramsey, who himself was a conservative critic, went out to Asia, and as a result of his research, he discovered that Luke the historian was right and that the secular historians were wrong. Caesar Augustus ordered all the world to be enrolled. The Jews, for reasons which you are

acquainted with, as recorded in the Old Testament, didn't want to have an enrollment. They got into trouble through counting heads. I wish some of my brethren who are mighty evangelists would learn the same lesson. I don't know any authority in God's Word for counting heads. I do know that my New Testament tells me that my Lord, the Head of the Church, weighs the Church in the hollow of His hand, and that suggests to me that He's much more concerned about quality than He is about quantity. Now, Quirinius, the governor of Syria, was not competent to deal with the Jews' petition, so he sent it to Rome for the Roman emperor to deal with. In those days, of course, there was no telephone or telegraph, though there was the good old-fashioned method of communication, "tell a woman" – and even that took time. It was four years before the emperor's decision got back to Syria. He rejected the Jews' petition and they had their census taken four years later than the rest of the Roman world. And so Luke 2 became the "Waterloo" of the skeptics and the "Gibraltar" of the Christian Church.

There was an ordinary carpenter named Joseph. He was a member of the house of David; his family headquarters were at Bethlehem Ephratah. And according to the custom of those days, he had to go to his family headquarters to fill in his census papers. (I hope they were much more simple than our income-tax returns are. You know, I was in Europe nine months last year, and the British government was very kind to me. They only took nine shillings out of every twenty. The year before they were taking ten out of 25 percent. And when I came back again, the collector in Chicago, a little village near here, where I am supposed to live sometimes, said, "Fill in your income-tax return." I said, "I did it before you allowed me to go to Europe and I paid my income tax." "Oh," he said, "we want to know how much money you got when you were in Europe. We're going to tax that." I said, "Not on your life. The British government has taken half of it, and you're not going to have the rest. And since you're so nasty about it, I'll put in a claim for the money I paid in February last." And they had to give it back again.)

Well, Joseph went up to Bethlehem Ephratah, and he took with him his espoused wife who was great with child. She was overtaken with pain and she gave birth to a Babe and laid him in a manger, probably in a cave beneath the Kahn in Bethlehem Ephratah. So almighty eternal and infinite God controlled empires, and emperors and kings, and leaders, and high priests, and peoples, and families, and governors, to bring about the fulfillment of one prophetic word. You may be absolutely certain that He will be as meticulously careful to fulfill all the rest. You are more sure of the prophetical word than anybody who has ever lived on this planet has ever been able to be.

As a believer you need His return for the completion of your salvation. "Oh," you say, "my salvation is complete. When He said, 'It is finished,' it was." It was. And I say it with all reverence, not even Almighty God can add anything to that. But your salvation is not complete; your souls are saved, but your bodies are yet to be. You may recall that in that famous eighth chapter of Romans there is a paragraph running from verses 19 to 23 which commences, "The whole creation . . . waiteth for the manifestation of the sons of God." And it closes with "The whole creation groaneth and travaileth . . . together until now. And ourselves also, which have the firstfruits of the Spirit . . . waiting for the adoption, to wit, the redemption of our body." When that takes place, the parallel Old Testament passage, Isaiah 11 (in which you have the phrase "the second time" in verse 11, which is repeated in Hebrews 9:28) will be fulfilled. Sin's entail having been entirely removed from the animal creation, the lion and the lamb will lie down together, and the lamb won't be inside the lion. The bull and the calf and the cow and the ox and the wolf will eat straw together; a little child will be able to play near the cockatrice' den and the whole animal creation will be in such perfect amity and harmony and unity that "a little child shall lead them." Paul speaks of that, you may recall, in Philippians 3:20-21: "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change these bodies of our humiliation, that they may be like unto his glorious body." John writes an

entire letter on love and right in the middle of it he breaks off and gives us a paragraph on the Lord's second coming. Don't let the chapter division put you off. It begins in I John 2:26 and it closes in I John 3:13 and in the penultimate verse he says, "We know that, when he shall appear, we shall be like him; for we shall see him as he is." Paul says, "We know that all things work for good to them that love God, to them who are the called according to his purpose. For whom He foreknew them He also fore-ordained to be conformed to the image of His Son that He might be the first-born among many brethren." If you're a born-again child of God, you're predestinated to become absolutely like your Saviour. And God will never let go until He has finished the job. You see that in the mind of a present, perfect, timeless God, it's already done: "For whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." It's done! Who told you your salvation was complete? What do you think Peter meant when He said that we "are kept by the power of God unto a salvation yet to be revealed"? When you were born again, God granted unto you in Him, so said Peter, all things that pertain unto life and godliness. Did you possess them all? Are you yet possessing them all? Will you go on possessing your possessions? Your salvation is a developing thing. It grows as you go and as you go, you grow. Living the Christian life is like riding a bicycle. You either keep going on or you fall off. You'd better keep going on!

Listen, all the world is being prepared for the Advent of the Lord Jesus. If I had the time, I'd prove that. But don't you make any mistake about it. I don't prophesy. God delivered me from dabbling with dates and dogmatizing on detail more than fifty years ago. But all the world is emphasizing the inerrancy, the infallibility and the inspiration of God's Holy Word. And all the world is being prepared for the second aspect of the Second Coming when Christ will return with His saints with power and great glory to establish His kingdom in righteousness and justice and equity. His return is the only solution to the world's problem. I defy anybody on this planet to find

any other. We've tried everything else and it's all failed. In the language of sheer logic we're "shut up" to the imperative necessity of our Lord's return. Now, if Russia and the surrounding nations are preparing for that final stage when the battle takes place in the Valley of Megiddo, then the first stage of the Second Advent when Christ comes for His saints must be very imminent. He must be "nigh, even at the doors," and we shall be very wise folk if we live like unto men who wait for their Lord, that we may not "be ashamed before his presence at his coming," as John put it, but may go out gladly to meet Him. If we really believe what we think we believe, we shall not only wait: we shall watch; and that means that we shall walk and work and worship and witness lovingly, loyally, faithfully.

How can you witness? I tell you that there are in Europe four hundred million people who have never heard the Gospel. There are two hundred million displaced people, out of their countries, refusing to return because they're afraid that if they went back the new governments would knock off their heads or put them into jail; people without homes, without clothing, without food, in the direst of dire necessity, needing food for the sustenance of their bodies, who because of their distress, are turning to spiritual sources and challenging you to provide them with the glorious Gospel message of the blessed God; who, needing bread to sustain their bodies, have as their deepest desire and demand to obtain a copy of the Word of God which can make them wise unto salvation. Through my society, co-operating with the American Bible Society, you can send the Word of God to those people. We are sending the way of salvation into the Soviet Union in nine different languages. One dollar will send two copies, and for two dollars we can place in the hands of five Russians who have never seen or handled a copy of the Word of God, and whose greatest desire is to obtain a copy, of the Russian New Testament and Psalms. For one dollar you can send two copies. Money is needed and appreciated, but I'd sooner you'd become "prayer partners."

Here's a story to close with. Before the Armistice was signed, a sailor was walking home along the Boardwalk in Atlantic City. It was very dark, and he was very drunk. He had a wooden

leg and in the darkness stuck his peg leg in a knothole and he continued to walk all night – which is exactly what you do when you pray all the way from Dan to Beer-sheba. You do a mighty lot of traveling but you don't arrive anywhere. If your prayer is to be practical and powerful it must be informed, and you may get information concerning Russia and the Russians in *The Friend of Russians,* the magazine that you can't get anywhere else on earth because no organization on this planet except my own still has any of its original evangelists in Russia.

We've had sixty-one of them liquidated, that is, shot for preaching the gospel. The whole of Europe in general, and Russia in particular, is making a tremendous challenge to the Christian Church and I believe – no, I'm not saying I get this out of the Bible – I believe that our sovereign Lord is giving us a final opportunity to evangelize the world before He returns. And, beloved, in my judgment we'd better get on with the business.

Printed in United States of America

Christian Life Library

Christian Life Library

Build a Christian Life Library. Reprints of great popular classics are included in this library. Each volume uniform in binding, jacket, format and price.

THE CONFESSIONS OF ST. AUGUSTINE

Condensed and Edited by David Otis Fuller

This great Christian classic is the testimony of a theological giant whose heart burned with a passionate love for Christ, the Son of God, and for his fellowmen. Its message is as applicable and apropos today as when penned by Augustine, the great sinner who became a great saint.

$1.50

CHRISTIANITY IS CHRIST

By W. H. Griffith Thomas

A study which presents our Lord in the rich diversity of His person and work. To the sinner it says, "Behold the Grace of Christ." To the skeptic, "Examine His verification." To the scholar, "Evaluate His teaching." To the believer, "Behold your Lord and your God."

$1.50

THE SOUL WINNER

By Charles Haddon Spurgeon
Condensed and Edited by David Otis Fuller

"This book speaks earnestly of the most important business in the world — the leading of souls to the Saviour. It abounds with usable advice for soul-winners." **Robert J. Wells.**

$1.50

GRACE ABOUNDING TO THE CHIEF OF SINNERS

By John Bunyan

This is the spiritual autobiography of a drunken tinker who was transformed by the power of the Gospel. Few men have influenced the world in a manner as has the author of Pilgrim's Progress. GRACE ABOUNDING is a classical testimony of the grace of God wrought in the heart of an individual — John Bunyan.

$1.50

The following books are tentatively scheduled for early additions to the Christian Life Library.

THE MINISTRY OF THE HOLY SPIRIT

A. J. Gordon

HOLIEST OF ALL

2 Volumes
Andrew Murray

MANY INFALLIBLE PROOFS

A. T. Pierson

THE LIFE OF CHRIST

F. W. Farrar

Each volume is uniform in style, format, binding, jacketing and price.